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ABSTRACT

This teacher's guide on ethnic literacy was developed by the Ethnic Literacy Project for the Detroit, Michigan public schools. It consists of lessons, materials and activities intended to supplement reading activities under the DORT (Detroit Objective Referenced Tests) Reading System being implemented in those urban classrooms from kindergarten to eighth grade which are affected by a desegregation order. Included in the guide are instructional materials, lessons and activities on ethnicity, stereotypes, prejudice, immigration, the Holocaust, family life, folk tales, nutrition, and ethnic heritage, intended for inclusion at the teacher's discretion into Social Studies, English, Music Appreciation, and Art. An annotated bibliography of children's books using ethnic characters and a list of books, records, films and other resources related to the subject matter of the guide are appended. (MJL)

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ESAA BASIC PROJECT
OFFICE OF CITY WIDE READING
DETROIT PUBLIC SCHOOLS

DETROIT OBJECTIVE REFERENCED TESTS (DORT) - ETHNIC LITERACY HANDBOOK

A Guide for Teacher Planning

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INTRODUCTION

Project DORT (Detroit Objective Referenced Tests) - Ethnic Literacy is an Emergency School Assistance Act-Basic grant funded by the United States Office of Education for the 1979-1980 school year. The DORT Reading System is a management system initiated in 1977 and refined in each subsequent school year. The system is used in each reading classroom effected by a desegregation order from kindergarten through the eighth grade. The Ethnic Literacy Project is designed to supplement the reading activities of DORT with lessons, materials and activities that incorporate the understanding of the importance and the need for the teaching of ethnic studies. The project will address the needs of over 100 schools serving the needs of an urban district that truly is a melting pot community.

The following goals reflect the purposes of this project:

1) To support the reading progress begun through the DORT System with ethnic studies, materials and activities that complement the reading system.

2) To develop an awareness of the need for the incorporation of multi-cultural multi-ethnic philosophy and provide a climate for its growth.

3) To enhance the development of a positive self-image by increasing the student's understanding of his/her own culture.

4) To develop an appreciation of and respect for different cultures through knowledge and understanding of various ethnic groups.

5) To provide experiences which allow students to positively interact with members of other ethnic groups and successfully resolve conflicts.

6) To recognize the commonalities of cultural experience that are shared by all ethnic groups.

7) To foster an appreciation for the uniqueness of ethnic groups.

8) To develop an awareness of the contributions of ethnic groups to humankind.

9) To support an individual's freedom to choose one's own cultural identity, lifestyle and career.

The Ethnic Literacy Program consists of instructional materials assigned to each teacher; materials placed in the DORT-Ethnic Literacy Center in each eligible school; instructional materials available to the teachers through the central and regional offices; and on-site assistance from ESAA funded reading specialists.

It is recognized that all the materials will not be appropriate for all students. Each teacher will be the best judge of the materials to use in his/her classroom. Teachers are invited to duplicate any material included in the guides.

This guide which is one aspect of the DORT-Ethnic Literacy Project is largely the work of the Wilson Middle School Staff and community which have been leaders in recognizing the value of ethnic studies.

Thanks go to the following staff members for their contribution to our school system.

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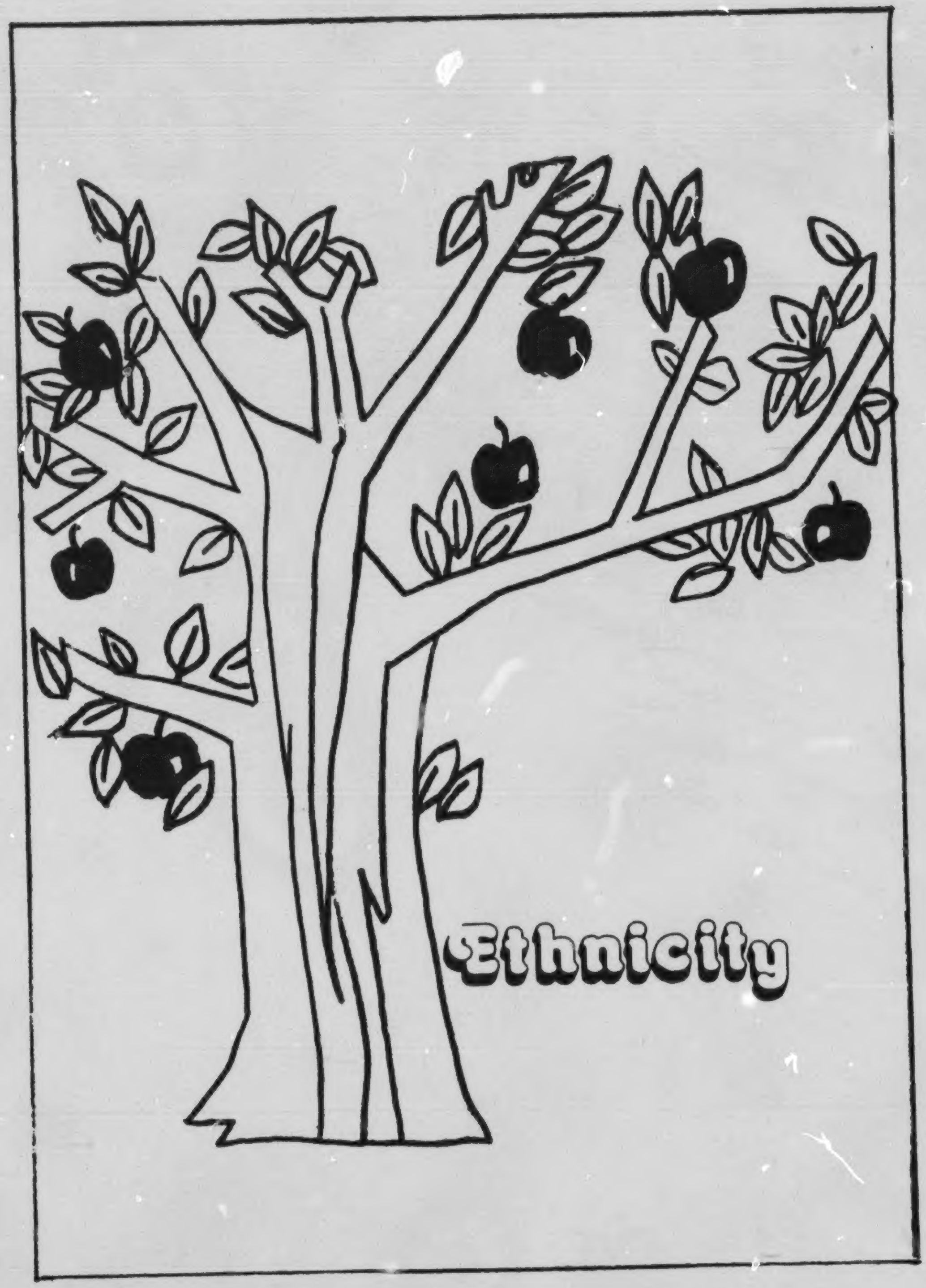

Ethnicity

ETHNICITY

Content Area: English or Social Studies

Grade Level: 3rd - 8th grade

Objective: Students will develop an understanding for ethnic characteristics.

Materials: "What is an Ethnic Group?" filmstrip, worksheet, pencil.

Procedures:

1. Students will view filmstrip with worksheet at their desk to answer and fill in important information.
    a. to list some ethnic group names.
    b. 10 of 19 group characteristics
2. Students will discuss the group names and characteristics after completion.
3. Students will learn spellings of ethnic groups and information on worksheet for test.

Evaluation: Students will spell 10 ethnic groups correctly and list characteristics of ethnic groups.

ETHNIC GROUP CHARACTERISTICS

Content area: English

Grade level: 3rd - 8th grade

Objective: To have students display their knowledge of an ethnic group's characteristics.

Procedure: Students will select an ethnic group and show the characteristics of it on a poster. Then they will draw and/or write key words,or whatever would show some of the main characteristics of that ethnic group. Information on the ethnic groups can be obtained from encyclopedias.

Materials: Construction paper, magic markers, and encyclopedias.

Evaluation: Construction of accurate posters that fairly depict some of the characteristics on a particular ethnic group.

ETHNICITY

Content Area: English or Social Studies

Objective: Students will research their own ethnicity.

Materials: Paper, pen, encyclopedias, books.

Procedures:

1. Students will research their own ethnic background.
2. Students will write a written report or put together a booklet on their ethnic group in terms of some of the characteristics that they learned.

COMPOSERS AND THEIR ETHNIC ORIGINS

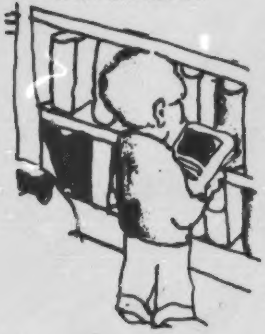
Content area: Music Appreciation

Grade level: 3rd - 8th grades

Objective: Students will prepare reports about the lives and lifestyles of various composers, paying particular attention to their ethnic origins.

Materials: Encyclopedias, collective biographies, etc.,

Procedure: Students will be assigned to work on the following composers;



Richard Wagner - German
Camille Saint-Saens - French
Guiseppi Verdi - Italian
Christoph Willibald Gluck - German
Felix Mendelsson - German
Igor Stravinsky - Russian
Leonard Bernstein - American

Students will prepare written reports.

Evaluation: Students will turn in a written report.

PREJUDICE AND DISCRIMINATION

Content area: English/Social Studies

Grade level: 3rd - 8th grade

Objective: To provide students with examples of treatment minority groups often receive.

To have students examine their values regarding prejudice and discrimination.

Rationale: Students who live in a society that is ethnically pluralistic will come into contact with many races and nationalities and will have to develop an understanding of differences.

Materials: Copies of the book, Mary Jane.

Procedures:

1. Students will read (in a method chosen by the teacher) the book, Mary Jane.
2. Students will answer the following questions in classroom discussion:
    - a) What did Red Anne learn to do that was illegal for slaves?
    - b) Why was education so important for Mary Jane and her family?
    - c) What kinds of discrimination and prejudice did Mary Jane experience?
    - d) How did her grandfather and Sally help her?
    - e) What kinds of feelings did the incidents in this story evoke?

f) How would you have dealt with Mary Jane's problem if you were she?

g) What would you do if there were a Mary Jane in your class?

Evaluation: Classroom discussion

PREJUDICE

Content area: English/Social Studies

Grade level: 3rd - 8th grade

Objective: To understand the harm caused by prejudice through the reading of autobiography.

Materials: Literature Lives (Red Level)

Procedures: Students will read I Always Wanted to be Somebody by Althea Gibson excerpted in Literature Lives beginning on page 95. (Silent reading)

Students will engage in a classroom discussion centered around the following points:

a) How did Althea Gibson have to overcome prejudice, both racial and sexual?

b) Did the prejudice Althea experience have a lasting effect on her life?

Evaluation: Classroom discussion.

PREJUDICE

Content area: English/Social Studies

Grade level: 3rd - 8th grade

Objective: To understand the harm caused by prejudice through the reading of fiction.

Materials: New Worlds of Reading

Procedures: Students will read orally and/or silently "Waiting for Alice" beginning on page 179 in New Worlds of Reading.

Students will discuss the following questions;

a) How did Jane react to the prejudice shown to her in her new school?

b) How was Jane harmed by the prejudice shown to her?

Evaluation: Classroom discussion

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PREJUDICE

Content area: English/Social Studies

Grade level: 3rd - 8th grade

Objective: To understand the harm caused by prejudice through the reading of fiction.

Materials: Literature Lives (Red Level)

Procedures:

1. Students will read "Revolt of the Evil Fairies" in Literature Lives beginning on page 89. (Silent reading)
2. Students will engage in a classroom discussion centered around the following points:

   a) Why were the black kids in the story not allowed to play the lead parts in Sleeping Beauty?

   b) What harm was there in this?

   c) Is it important to know that this story is set in the South?

Evaluation: Classroom discussion.

PREJUDICE

Content area: English/Social Studies

Grade level: 3rd - 8th grade

Objective: To understand the harm caused by prejudice through the reading of autobiography.

Materials: Literature Lives (Red Level)

Procedures: Students will read I Always Wanted to be Somebody by Althea Gibson excerpted in Literature Lives beginning on page 95. (Silent reading)

Students will engage in a classroom discussion centered around the following points:

a) How did Althea Gibson have to overcome prejudice, both racial and sexual?

b) Did the prejudice Althea experience have a lasting effect on her life?

Evaluation: Classroom discussion.

STEREOTYPES

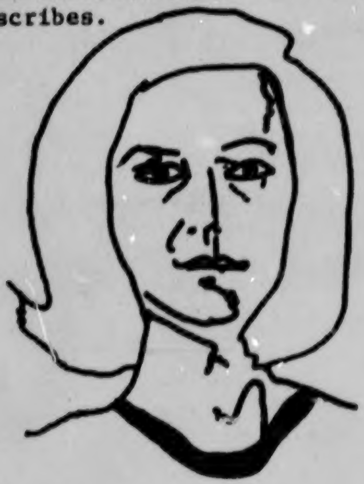
Content area:	English/Social Studies
Grade level:	3rd - 8th grade
Objective:	To be made aware of the harm in stereotyping.
Materials:	Worksheet on Stereotyping.
Procedures:	1. Explain the meaning of stereotyping.

2. Students will do the attached worksheet on stereotyping.
3. Classroom discussion will center around the following points:
    a) What is the harm of stereotyping?
    b) What are some examples of stereotyping?
    c) What stereotypes are connected with the following: women, truck drivers, librarians, etc.,

Evaluation: Classroom discussion

STEREOTYPES

Study the two people pictured in the illustration below. On the line before each statement, put the letter of the person that you think the statement describes.



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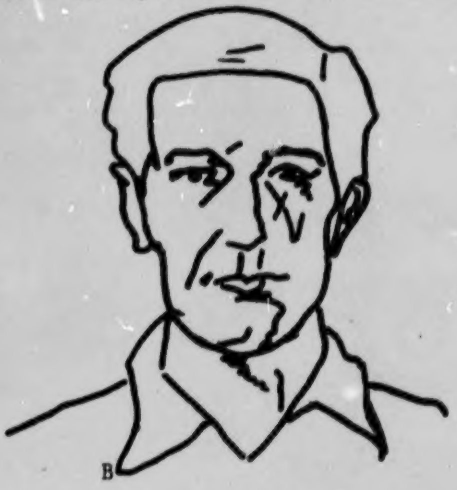

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____ 1) This person is a carpenter

____ 2) This person enjoys cooking.

____ 3) This person's chore is to do the dishes.

____ 4) This person enjoys football.

____ 5) This person is six feet, two inches tall.

____ 6) This person sews for a hobby.

____ 7) This person is five feet, six inches tall.

____ 8) This person's chore is to mow the lawn.

____ 9) This person is a nurse.

____ 10) This person works on cars for a hobby.

Perhaps you decided that statements numbered 1, 4, 5, 8 and 10 described the man and those numbered 2, 3, 6, 7, and 9 described the woman. Wouldn't it be possible, however, that the woman is taller than the man and that the man enjoys cooking, not football? In fact, couldn't each of the statements describe either the man or the woman?

If you examine carefully how you completed the above exercise, most of you will discover that the conclusions you made about the man and woman fit the common images that are often applied to these characters. People form a common image, or stereotype, for a certain group of people whenever they decide that everyone in that group looks, thinks, and acts alike. For example, the image of a criminal as a man who has a scar and dark, beady eyes is a stereotype. Not all criminals fit that description, and not all men who have scars and dark, beady eyes are criminals.

Read the paragraphs below that describe two sterotyped characters. Then answer the questions.

Tina lay with her back flat on the floor and her feet elevated on the chair in front of her. A telephone receiver was plastered against her ear, and she was talking into it at the rate of sixty words a second. Although how she could even hear herself think - much less talk - with the radio blaring in the background was a mystery. But somehow, she managed, for Tina was able to deal with anything that could possibly interfere with her telephone conversation - even hunger. To be sure that she wouldn't starve during a call, she stationed a bag of potato chips, some dip, and a bottle of cola at her side. Between sentences she would grab a potato chip, smother it with dip, and stuff it in her mouth. Every mouthful was then chased with a swig of cola. She had each movement perfected so that it would require as little time as possible. Nothing was worse than missing a chance to say something because her mouth was full.

1) Tina is a stereotype of a(n) ______________________________

2) What details from the paragraph develop this stereotype?

____

____

____

With confidence, James Boundless approached the alley door marked twenty-four. After glancing calmly over his shoulder, he turned up the collar of his neatly pressed trench coat and leaned casually against the doorframe. His keen ears soon detected the muffled sound of an approaching stranger. Slowly, his hand slipped into his coat pocket and grasped a small revolver. But he remained composed; no sign of fear crossed his face. Gradually, the stranger's form became visible through the heavy mist, and he noticed the familiar gesture she made with her hand. He loosened his grip on the revolver and made the appropriate countersign. The woman recognized his sign and moved toward him. As she stood before him, he stared into her eyes and whispered in a deep voice, "I did not expect that such a charming agent would be my contact. 'Tis a plesure, indeed."

3) James Boundless is a stereotype of a(n) ______________________

4) What details from the paragraph develop this sterotype?

____

____

____

INDIAN CHILDREN SPEAK

Class: English

Objectives: To review figurative language (metaphor, personification, anthropormorphism). To infer implied meanings from a poem. To identify at least three instances of an Indian's closeness to nature. To list Indian stereotypes and speculate how they may have started. To identify the main idea of the poem in a short paragraph.

Procedures: Begin with a discussion of figurative language. Identify the meaning of stereotype. Read the poem silently, then orally. Note the figurative language - lines 4, 10, 15, 20, 25-26, and 31. Ask students to interpret meanings. Note stereotypes of Indians - lines 1-2, 6-7, 11-12, 16-17, 21-22, and 27-28. Identify the stereotypes and speculate why people began them. Continue discussion by identifying other stereotypes.

Materials: Literature Lives (Green Level) page 21. See the following poem by Juanita Bell.

Method of Evaluation: Students may write a paragraph which identifies the main idea of and author's purpose in the poem.

Comments: This poem not only gives students an opportunity to see the sensitivity of Indian children, but it also allows them to see the potential harm of stereotypes.

INDIAN CHILDREN SPEAK

Juanita Bell (Pima Indian)

People said, "Indian children are hard to teach.
Don't expect them to talk."
One day stubby little Boy said,
"Last night the moon went all the way with me,
When I went out to walk."
People said, "Indian children are very silent.
Their only words are no and yes."
But, ragged Pansy confided softly,
"My dress is old, but at night the moon is kind;
Then I wear a beautiful moon-colored dress."
People said, "Indian children are dumb.
They seldom make a reply."
Clearly I hear Delores answer,
"Yes, the sunset is so good, I think God is throwing
A bright shawl around the shoulders of the sky."
People said, "Indian children have no affection.
They just don't care for anyone."
Then I feel Ramon's hand and hear him whisper,
"A wild animal races in me since my mother sleeps
under the ground. Will it always run and run?"
People said, "Indian children are rude.
They don't seem very bright."
Then I remember Joe Henry's remark,
"The tree is hanging down her head because the sun
is staring at her. White people always stare.
They do not know it is not polite."
People said, "Indian children never take you in,
Outside their thoughts you'll always stand."
I have forgotten the idle words that People said,
But treasure the day when iron doors swung wide,
And I slipped into the heart of Indian land.

ESSAYS IN ETHNICITY

Class: English

Objectives: To provide students with the opportunity to search their personal value system. To improve writing skills in grammar, paragraph structure, spelling, etc.

Procedures: Select from the topics listed below and develop paragraphs for regular writing assignments.

1) Describe a family custom or tradition.
2) If you could travel to any foreign country, which one would it be?
3) Write an essay about someone from another land who made a contribution to the world.
4) What is the difference between prejudice and discrimination? Use examples.
5) Attack or defend: Minority groups don't want to improve their life. That is why they live in ghettoes.

Materials: Paper, pencil, some research material.

Method of Evaluation: Read essays and correct for grammar errors and any historical misinformation. Have students make corrections.

Comments: English teachers regularly assign essays for students to write. It is much more interesting to select possible topics as above than "My Summer Vacation", etc. It also provides students with real growth opportunities in terms of recognizing their values.

Content Areas: Language Arts and Art

Lesson: Who Do You Find in the Funnies?

Objectives:

1) Students will categorize the characters in comic strips according to culture, race, sex, age, and role.
2) Students will analyze the representation of culturally different people in comic strips.
3) Students will create a multicultural comic strip.

Skills: Categorizing, analyzing, writing, reading.

Materials: Sunday comic section of newspapers, pencils, paper, crayons.

Procedures:

1) Instruct students to bring in the comic section of a Sunday newspaper.
2) Students will form groups of four or five and categorize the main and supporting characters according to cultural background, race, sex, age, and the role they play in the comic strip.
3) Have students compare and discuss their findings.
4) Discuss who reads the comics, what the characters are doing, and which group appears most.
5) In groups, the students will create, write, and draw a multicultural comic strip. Display on a bulletin board.

BIOGRAPHY PROJECTS

Choose one of the following projects to complete after you finish your biography.

1) Write a radio script presenting the background, character, achievements, failures, friendships, philosophy, or other aspects of the personality. Besides narration, include voices of friends, enemies, or members of the family who speak in the first person as they knew, influenced, or were affected by the person you read about.

2) Design a poster to promote the reading of your book. Include a review of the book, illustration of scenes, lettering, and other eye-catching details.

3) Design a book jacket for the book you read. Put the title and a picture on the cover. On the back, give a summary of the book.

4) Write at least six entries of a diary, pretending you are the person in your book. Your entries should represent major events in the person's life, their relationships with other characters, and influences on their life.

5) Conduct an interview with the person in your book. Ask about major contributions and influences in life, strengths and weaknesses, problems faced, etc. Make sure to answer your own questions.

Name____________________

Date____________________

Homeroom________________

What is an Ethnic Group?

1. What is an ethnic group?

2. List 10 ethnic groups.

a.	f.
b.	g.
c.	h.
d.	i.
e.	j.

3. List 10 characteristics of an ethnic group.

a.	f.
b.	g.
c.	h.
d.	i.
e.	j.

4. What is prejudice?

5. What is acculturation?

6. What is assimilation?

7. Of what ethnic background are you?

8. Of what ethnic background is the main character in your book?

Content Areas: Social Studies

Lesson: The Community and the World

Objectives:

1) The students will identify the cultural origins of residents of their city.
2) Students will identify places in the world to which the community is linked.
3) Students will research the origin of the names of streets, parks, schools, and buildings in their community.

Skills: Locating, researching, mapping.

Materials: "Ethnic Characteristics for Areas and Places: 1970", world maps, crayons, marking pens, Yellow Pages.

Procedures:

1) Duplicate "Ethnic Characteristics for Areas and Places: 1970" or a similar ethnic breakdown of the city and pass out to students.
2) Pass out maps of the world to each student and have them locate their own community and mark it with a star.
3) Locate and shade in with a crayon all the areas in the world from which people came to settle in the community.
4) Identify areas that most people come from and any areas where people have not come from.
5) Discuss what evidence there is that people bring their way of living to the community to share with others.
6) To further demonstrate how the community is affected by other parts of the world, have students skim the following sections of the Yellow Pages for global references: restaurants, gift shops, translators, ski equipment, steamship companies, electronic equipment.
7) Make a complete list of places found - cities, countries, locations - and map the world links.

Procedures: 8) Using world maps and marking pens, each student will use a triangle to label at random a point in the country linked to the community. Title the map and post around the room.
(Cont'd)

9) Compile a list of streets, buildings, schools, parks, and bodies of water in the community whose names have cultural origins (names of people, Indian tribes, places). Pass one name out to each student and have them research the origin of the name.

10) Each student will present his findings to the class.

11) Discuss which origins are most prevalent and the possible reasons for this. Ask students if they can think of any names which have been overlooked.

*** Suggested Activities ***

Origins of the names of cities and states may be used as a follow-up activity.

Topic: Biography

Objectives:

1) Students will read the biography of a person from a minority group.
2) Students will complete a project on the book they read.

Skills: Reading, reporting.

Materials: Books available from school library, paper, pencils, poster board, magic markers.

Procedures:

1) Go over definition of "biography" with the students.
2) Pass out a list of biographies of minority persons available in the school library. Include people in politics, sports, music, fine arts, literary fields, and medicine.
3) Take students to the library and help them select a biography that will be of interest to them.
4) After they have chosen a book, pass out biography project handout and set a deadline for completion (two to three weeks).
5) Upon completion, have students share their projects and display around room.

*** Suggested Activity ***

Students who have elected to write a radio script may wish to tape it and make it available to other classes.

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LIFE IN INDIA

Content Area: English

Grade Level: 3rd - 8th Grades

Objective: Students will develop an awareness of Indian life through biography.

Materials: Reading and Searching

Procedures:

1) Students will read a short biography of Mahatma Gandhi in Reading and Searching.
2) Students will analyze Indian life by answering the following questions in class discussion:
    a) What made Gandhi a good leader?
    b) What can be learned from this story about Indian life?

Evaluation: Classroom discussion.

MAHATMA GANDHI

Mahatma Gandhi was born in 1869. He was an Indian -- not an American Indian, but a native of the country, India.

Gandhi (who began high school when he was 12) was married in his second year of high school. Back then, Indians got married while they were very young. Often, they married people they had never even met. To save money, his father decided on a triple wedding. Gandhi, his brother, and his cousin were all married in the same wedding.

At that time, India was under British control. So young Indians often went to England for college. Gandhi went to law school in England. During his three years there, he learned all that he could about the law.

Back in India, Gandhi tried his first law case. He was so shy that he could barely speak in court. The trial went very badly and Gandhi returned the money he'd been given for the case.

Shortly afterward, an Indian businessman asked Gandhi to go to South Africa on a short business trip. The trip lasted 22 years.

Soon after he arrived in South Africa, Gandhi took a train trip. He was thrown off the train because it was "for whites only". Just a few days later, he was beaten by a white coachman for trying to enter a coach.

The shy 23-year-old was angry. He did something which he would do many times again — he set up a protest meeting.

Gandhi's efforts to help the Indians and Blacks in South Africa were mostly unsuccessful. Even so, he learned something very important there. When he saw the fighting between black and white South Africans, and saw people killed and hurt, he decided that violence was bad for two reasons: 1) using violence never solves any problem; and 2) using violence only causes pain and death.

Gandhi did not return to India until he was 46 years old. Although India had not changed very much, Gandhi had changed a lot. For the first time, he saw that India was just a British colony. He saw that the British had the good jobs, and Indians had the bad ones. He saw that the British were becoming rich from India, while most Indians stayed very poor. He saw that the British made the laws that the Indians had to live by.

The British government was in charge of salt making in India. The British could make salt, but it was against the law for an Indian to make salt. Gandhi felt that India had to become free from Britain.

On March 12, 1930, Gandhi announced that he would march 50 miles to the sea. When he got there, he would make salt. He knew he would be breaking the "salt law", and he expected to be thrown in jail. He hoped other Indians would follow his example.

Gandhi was right. He was thrown in jail. And other Indians did follow his example. Now, Gandhi was not alone. Thousands of other Indians followed his lead. Soon, the Indian people became less and less afraid of the British and their jails.

Over 150 years after the American revolution, Mahatma Gandhi had begun the Indian revolution. But there was a difference -- the Indian revolution was nonviolent.

In a nonviolent revolution, people resist the government by refusing to cooperate with it or by making it difficult for the government to function. For example, in a violent revolution, if people wanted to stop an ammunition train, they would blow it up. However, in a nonviolent revolution, the people would lie down on the railroad tracks and refuse to move. Strange as it seems, this method proved very effective in India.

No matter how much the British attached them, the Indians tried to be nonviolent. 200,000 Indians went to jail. By 1932, any Indian who had not gone to jail for his country was ashamed.

The British were baffled. They had the best weapons and a large army. But they did not know how to fight against nonviolence.

The Indians had no guns and no army. But they had two things on their side: 1) nonviolence, and 2) their number -- they were 1/5 of the world's people.

Finally, in 1947, after 17 years of hardship, the Indian people won their freedom. More than any other man, Mahatma Gandhi had made this freedom possible -- through nonviolence.

1) What event caused Gandhi to set up his first protest meeting? ____________

____

2) What were Gandhi's two objections to violence? ____________________

____

3) What was the "salt law"? Do you think it was a fair law? Explain your answer. ____________________

____

____

4) What two advantages did the Indians have in their struggle for freedom?

____

____

5) Do you think that nonviolence is a good thing? Why? Why not? __________

____

____

INDIA

Class:	Social Studies / English
Objectives:	To learn of the language, religion, customs, and history of India. To compare and contrast Indian life with that of the United States. To learn the meaning of Indians words from context clues.
Procedures:	Obtain pictures for bulletin board display and artifacts for locked display from Children's Museum. Obtain four films on India (East of Bombay, India-People in Transition, India-Sub-continent of Asia, India's History: British Colony to Independence). Prepare a study sheet on films for discussion and for comparison purposes. Work pages 43-44 in Signposts to Action to learn the meanings of eight Indian words (monsoon, dhal, raas, brahmin, sari, charpoy, dhalak, mela).
Materials:	Films, pictures, artifacts, Signposts to Action
Method of Evaluation:	Multiple choice test and Signposts to Action multiple choice activity.
Comments:	The visual aspect of learning is especially meaningful when dealing with far away foreign lands. The written word is not as effective as a film or a carved wooden statue that can be seen or touched.

INDIAN FILMS

(The following information is based
on the films shown on India.)

The major religion in India is Hindu. The religious Hindu believes the water of the river Ganges is sacred. Each year thousands of pilgrims travel to the holy city of Benares to bathe in the river. Jains are a form of Hindu people who believe all life is sacred, and that no one should even kill a fly. They are vegetarians. Cows are sacred in India. It is sometimes considered a greater offense to harm a cow than a human being. As a result, cows are allowed to run through the streets of the city unmolested. Hindi is the official language of India. There are fourteen other languages spoken and 800 dialects of these. English is used in most businesses.

Other important religions in India include Moslem and Buddhist. Moslems pray five times a day facing Mecca - the holy city. While most of India is agricultural, there are some industries. The major grains produced are rice, wheat, and millet. Women are often seen working in the fields with the men. Women also prepare the food and carry water from the wells. Indians are also known for their pottery, weaving, and fine cloth which are sold in the market place. Merchants trade in the streets where prices can be argued. One can even get a shave in the streets. Transportation includes bus, rickshaw, ox cart, car, electric trolley / train.

A feature of the Indian society is the joint family. The joint family includes all the immediate members and is dominated by the oldest member who has absolute power. The joint family eats, prays, and works together. When two people are married, the wife becomes a member of her husband's joint family. The marriage ceremony includes the tying of hands with a blue cloth, using rice for fertility, and fire which symbolizes God. When a Hindu dies his body is cremated so that his free spirit is allowed to be reincarnated. The largest group of fighting men in India is called the Sikhs. They take the name Singh and are known for their fighting ability.

India was originally wanted by Britain and Fance as a colony. It was thought that tea and silks could be sent to Europe from India. Most of the leaders for Independence were the most educated. The most famous of Indian leaders was Mahatma Gandhi. He believed in passive resistance to British rule. He was non-violent. His remarkable leadership led to the creation of India and Pakistan. Pakistan was created so that the Moslems could live there. It was thought that this would ease the religious tension between them and the Hindus who remained in India as the major religious group.

TEST ON INDIAN FILMS

_______ 1) The Taj Mahal was a beautiful building constructed in memory of a) an early pioneer, b) a rich man's wife, c) a sacred cow.

_______ 2) Which of the following crafts was not observed in the films? a) weaving, b) pottery making, c) carving, d) doll making.

_______ 3) Pilgrims visit the sacred city of Benares to a) bathe in the holy waters of the Ganges, b) eat dinner in the temple, c) pray with a holy guru.

_______ 4) Based on the many dances and parades seen in the films, you could say Indians were a) interested in ceremonies and rituals, b) out of work, c) easily bored with daily life.

_______ 5) At the Tibetan monastery in the mountains, the spinning wheel a) sent prayers to heaven, b) brought water up from a well, c) was a game played by the rich.

_______ 6) While there are 14 languages and 800 dialects spoken in India, the main language is a) Hindi, b) English, c) Russian, d) French.

__________ 7) Which one of these is not a major city in India? a) Calcutta, b) Bombay, c) Delhi, d) Himalaya.

__________ 8) Two countries that originally wanted control of trade in India were a) England and the U.S., b) England and Holland, c) France and England, d) France and Canada.

__________ 9) In a joint family, the family a) prays together, b) east together, c) makes important decisions together, d) all of the above.

__________ 10) Which of these is not one of the main grain crops of India? a) rice, b) wheat, c) corn.

__________ 11) A Sikh is a member of aa) a special religion, b) a family of fighting men, c) a group of farmers, d) a lowly caste of people.

__________ 12) The Jains believe that a) all animals are dirty, b) all people are sinners, c) all life is sacred, d) there's no business like show business.

__________ 13) Mahatma Gandhi was a) a famous emporer, b) a leader in the fight against Pakistan, c) the leader of the independence movement.

__________ 14) Gandhi believed in a) non-violent passive resistance, b) bombing the British, c) an armed revolution to get freedom.

__________ 15) When India became a free country, there was a problem between a) Moslems and Hindus, b) cows and camels, c) rich and poor.

__________ 16) To solve this problem a) two countries were created, b) animals were slaughtered, c) new jobs were found.

__________ 17) Moslems, who pray five times a day always facing the holy city of Mecca, follow the teachings of a) Mohammed, b) Buddha, c) Singh.

18) In your opinion, what is the most interesting thing that you learned about India from the movie. Be sure to explain your answer.

WORDS FROM INDIA

The underlined words in the story below are words you might find in a book about India. As you read, you may be surprised how well you can interpret the meanings of the underlined words from the context cues around them.

The morning began just as hot and dry as so many others before it. The sun beat down on earth cracked from the intense heat. Suresh, a boy of twelve, and his father leaned down to touch their withered crops. The crops lay limp on the ground as if they had been beaten.

Suresh and his father left their small farm and walked to the town square, where the other villagers had gathered. They had all been hoping that the monsoon (mon sun) might come soon enough and the crops would be saved by the life-giving rains. But still the sky was cloudless, and the heat was sweltering.

They talked among themselves in low and helpless voices. Perhaps, Suresh suggested, they should go to the village brahmin (bra min). He would give them advice and hold a special service. Then the monsoon might come and the crops might be saved.

Suresh and his family ate a noonday meal of dhal (dal) -- a kind of pea soup --, rice, and buttermilk. Then they carried out their charpoys (char piz) from the hut and placed them under some mango trees. There they lay down on their charpoys to rest through the hot afternoon.

The air was still and stifling. Suresh walked around the hut and looked up. Far, far away in the distance he saw something dark in the sky. Then, the winds rose and the dark mass moved toward the village. A huge rain cloud! Suresh yelled to his family, and they all looked toward the sky. Big drops began to fall. Suresh wasn't sure whether the brahmin's ceremony had brought the rains or whether it was a coincidence -- and he didn't care. Now the crops would be saved, and there would be no famine.

The steady downpour lasted for several hours. Afterwards, the villagers went to the brahmin to thank him with gifts of food and clothes. Suresh's father said they would hold a mela (ma la) to celebrate their happiness. The people excitedly agreed. They rushed to their homes to put on their most colorful clothes. The women wore long, beautiful saris (sa rez), which they draped gracefully over one shoulder. The men put on their pagris (pa ga rez), which adorned their heads in dashing colors.

The people gathered in the village square for the mela. They were full of excitement and happy chatter. Some of the farmers brought their musical instruments and began to play. One farmer beat a fast rhythm on his dholak (do luk). Another made a clarinet-like sound on his shahnai (she he ni e). Suresh and his family joined some other villagers to dance the raas (ras).

Reds, blues, yellows, and greens flashed by as the people swirled in the rhythm of the dance. The villagers' faces were radiant, and their happy voices sang out their great joy for the rains.

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TEST ON WORDS FROM INDIA

1) Which one of the following is a word for something to eat?

______ monsoon

______ dhal

______ sari

2) Which of the following are words for something to wear?

______ raas

______ sari

______ pagari

3) Which of the following is a word for a person who gives advice?

______ brahmin

______ dhal

______ mela

4) Which of the following is a word for a folk dance?

______ monsoon

______ raas

______ sari

5) Which of the following is a word for something to sleep on?

______ charpoy

______ dholak

______ mela

6) Which of the following are words for musical instruments?

______ brahmin

______ dholak

______ shahnai

7) Which of the following is a word for a festival?

______ sari

______ monsoon

______ mela

8) Which of the following is a word for the rainy season?

______ mela

______ pagari

______ monsoon

THE MUSIC OF INDIA

Content Area: Music Appreciation

Grade Level: 3rd - 8th Grades

Objective: Students will be able to recognize and name musical instruments used by the people of India.

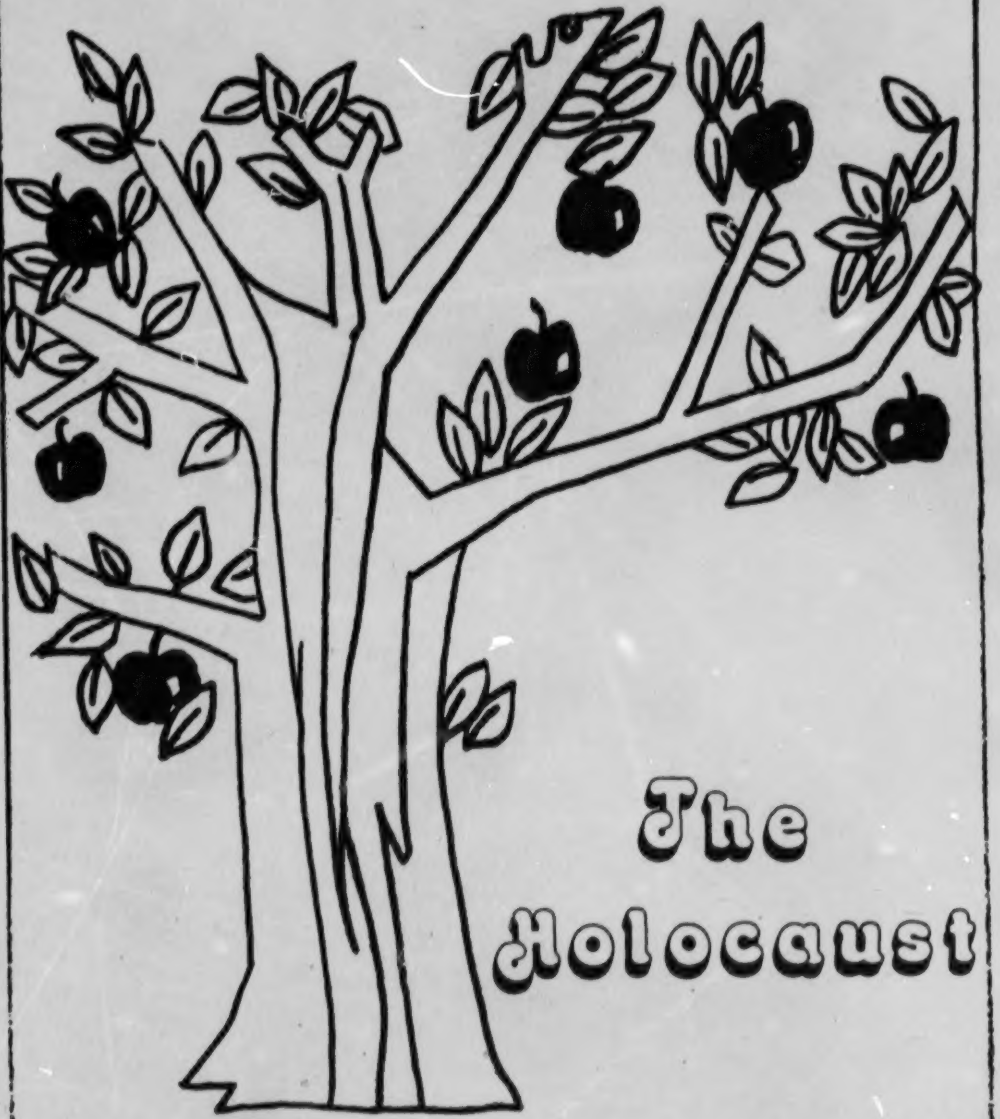
Materials: Move entitled "Discovering the Music of India"

Procedures:

1) Show movie "Discovering the Music of India".
2) Discuss the following questions and points of interest:
   a) Name two string instruments that originated in India (e.g. sitar).
   b) Name some of the percussion instruments of India.
   c) What internationally known rock group was heavily influenced by the music of India? (the Beatles)

      What was their style of rock called? (psychedelic rock)

Evaluation: Participation in class discussion of the movie.



The Holocaust

FOUR LESSONS WHICH FOCUS
ON UNDERSTANDING NAZISM

MATERIALS NEEDED:

- pencils
- writing-lined paper
- rulers
- crayons
- construction paper
- 3" x 4½" green and red cards
  (one of each for each student participant)

OBJECTIVES:

1) Awareness of this historical background of World War II.

2) Awareness of Nazism.

3) Awareness of prejudice.

4) Awareness of yourself to be able to understand and love others.

5) Awareness of the responsibility towards others.

6) Awareness of love and sharing.

PREVIEW:

Students will have seen the movie, "The Hangman", and have heard a tape recording of Adolf Hitler in a general group before being separated into smaller groups.

SETTING:

The desks will be in a circular manner; have record playing of "What the World Needs Now", greet each student at door and shake their hands, have written on blackboard: Workshop in Nazism, Date, Name of School, Name of Instructor, and the following outline:

I. Discussion- Historical Background
II. Prejudice
III. Responsibility of Humankind

Once students are sitting - to get a feeling of togetherness - have all hold hands and to close their eyes for a few seconds. TEACHER WILL

PARTICIPATE IN ALL ACTIVITIES. Advise students to take notes on paper provided and encourage discussion of ideas.

I. Historical Discussion

A. Discussion on the "Hangman"

1) Ask students for feedback on movie.

2) Teacher must take part in discussion but not control discussion.

3) Students will come to agreement on meaning of movie:

a) He who is given power can take over.
b) Apathy.
c) If you let something be done to others, it can easily be done to you.

B. Discussion on tape recording of Adolf Hitler

1) Play segment of President John F. Kennedy's inaugural speech. To emphasize:

a) togetherness of a nation
b) a new beginning / a new frontier
c) contrast/compare ideas to that of Hitler's recording
d) idea of freedom for all.

2) Discussion on Hitler's recording and its strength on a nation

C. Historical Discussion of Nazism

1) Ask following questions:

a) What were the dates of World War II? (9/1/39 to 8/15/45)
b) What countries were involved in the war?
c) How did it start? (Germany invaded Poland)
d) When does Germany surrender? (5/7/45)
e) When does Japan surrender? (8/15/45)
f) What was Germany trying to accomplish? (pure race)
g) Did anyone see "Holocaust" on television? (This question can lead to a fuller discussion.)

2) Nazism Discussion

a) Abolishment of Jews
b) Pure Race
c) Concentration Camps

1) Japanese during war in U.S.A.
2) Indian Reservation Camps in U.S.A.
3) Show book with pictures of concentration camps - Mauthausen, 1938 - 1945

II. Prejudice

A. Define term - Have students define term and put their definitions on blackboard (racial - prejudice).

B. Activity - Value Voting

Students will be given 3" x 4½" green and red cards for voting (one of each to each participant). Tell students that you will be asking them questions - "How many of you . . ." "Have you ever . . ." or "How do you feel about . . ." and they are to raise either red for "no" (negative response to questions) or green for "yes" (positive response to questions). TEACHER MUST ALSO PARTICIPATE. (Questions are attached.)

Objective: To see one's own prejudice.

C. Discussion of how they feel about these prejudices and why they voted as they did.

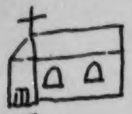
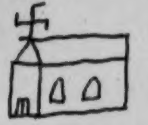
D. Today - the Nazi bookstore on West Vernor, Detroit, Michigan

1) Its meaning
2) Its problems/effects
3) People's concerns/powers
4) People's rights

E. Activity

The teacher will say, "All I want you to do now is write either a '+' for a positive feeling or a '-' for a negative feeling on what I put on the blackboard. There will be four steps, so you should have four answers. You will not talk nor ask any questions. Just either write a '+' or a '-' for how you feel on what you see."

(All steps should be built on foundation of first step.)

STEPS		PROBABLE ANSWERS
1	|	+
2	+	+
3		+
4		−

Objective: The swastika symbol of the Nazi Party, and its negative feelings and prejudices.

III. Responsibility of Humankind

A. Activity

Students will be asked to do the following on a piece of paper:

I

Things I Like About Myself	Things I Do Not Like About Myself

Students are to have at least three (3) on each column. Students should be made at ease to say why he/she wrote what they wrote. Teacher should also participate. Next, the students and teacher will select one from "Things I Do Not Like About Myself" and see how one can change it to a positive thing about oneself. Ask students to help each other out on this project.

Objective: Get to know yourself, your dislikes and likes about yourself, how you can improve on your dislikes, and how to help others improve themselves. (Sharing and helping each other)

B. Helping Others Discussion

1) Ask the following questions:
    - a) Why help each other?
    - b) How did you feel about helping others?
    - c) How did you feel about receiving help?
    - d) What does this helping each other mean? or What is the significance of helping each other?
    - e) How do you feel about yourself? Why?

2) World Wide Help
    - a) United Nations
    - b) World Hunger
    - c) Peace Corps
    - d) Jerry Lewis Walk-a-thons

III. B. 3) Rights

- a) First Amendment of the U.S. Constitution
- b) Apathy
- c) Concern for Human Rights

4) Sharing

Activity: During this activity have recording of "What the World Needs Now" playing throughout. Students will now be asked to draw something they want to be built or do to help humankind (others) or what they would want to share with others. When they have finished, hold hands in a circle while standing. Next, the students will exchange their drawings within group by saying while embracing each other "I want to share this gift with you because I like (love) you". In turn, they will greet the other students from other groups and share their gifts. All will be given sheet with the Refrain from "What the World Needs Now" to sing as a group of togetherness and love. In conclusion, all groups will meet in general room setting to play "Star Powers" game.

(NOTE: A questionnaire will be given to this group's participants which is attached for feedback.)

QUESTIONS FOR ACTIVITY ON VALUE VOTING

1) Enjoy watching movies on TV?

2) Go to church or temple regularly?

3) Enjoy going to church or temple?

4) Think children should have to work for their allowance?

5) Have ever felt lonely even in a crowd of people?

6) Have a close friend of another race?

7) Have had someone from another race to your house for dinner or to play?

8) Plan to vote for the same political party as your parents?

9) Have a favorite hobby or pastime?

10) Feel that religion is an important part of your life?

11) Think students are losing respect for teachers?

12) Think you are racially prejudiced?

13) Think that at this point in your life you are a complete flop or failure?

14) Have ever personally witnessed race conflict?

15) Have ever participated in race conflict?

16) Would want black students to come to an all white social function?

17) Would want white students to come to an all black school?

18) Think that most students feel free to talk with their parents?

19) Think that most students feel free to talk with their teachers?

20) Have a clear idea of your own values?

21) Think that most people cheat on something?

22) Think that most adults understand young people today?

23) Would turn in a drug pusher to the law? If he/she were your friend?

24) Have ever wanted to really hurt someone for something they did to you?

25) Would prefer a girl or a boy to marry someone from his/her own race?

26) Think today's kids are more courageous, adventurous, wise, involved, and concerned with life than the previous generations?

27) Think that most students have a clear idea of their values in life?

28) Think that teachers should transmit their own values to students?

29) Would actively participate in a fair housing movement in your community if someone got the ball started?

30) Know what you would like to do when you finish school?

(NOTE: Questions taken from Values Clarification: A Handbook of Practical Strategies for Teachers and Students, by Sidney B. Simon, Leland W. Howe, Howard Kirschenbaum. Hart Publishing Company, Inc., New York, 1972.)

NAME ______________________________ DATE ____________________

WILSON MIDDLE SCHOOL, DETROIT, MICHIGAN WORKSHOP ON NAZISM

QUESTIONNAIRE

1) Nazism was started in the country of ______________________________.

2) World War II was the result of the rise of ____________ ____________ and the ______________________ Party.

3) ______________________ Jews were put to death during World War II.

4) Nazism taught the philosophy that the ______________ race was superior to all other races.

5) The symbol for the flags, armbands, etc. of Nazi Germany was the ______________________________.

6) Unchecked ______________________ prejudice on a national scale can lead to such things as Nazism.

7) There are other prejudices besides ______________________________.

8) The Nazi bookstore that was closed on West Vernor in Detroit has now been reopened on the ____________ ____________________ of Detroit.

9) Getting to know yourself and understanding yourself helps you to be a better individual. How does it help you to know, love and understand others?

10) I liked this workshop, __________. (Select a letter from below.)

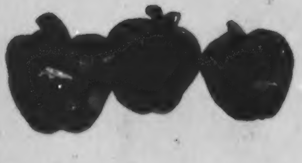
a) very much.
b) It was OK.
c) a little.
d) not at all.

REFRAIN

What the world needs now,
Is love, sweet love
It's the only thing
That there's just too little of.
What the world needs now,
Is love, sweet love,
No not just for some,
But for everyone.

What the world needs now,
Is love, sweet love,
It's the only thing
That there's just too little of.
What the world needs now,
Is love, sweet love,
No not just for some,
But for everyone.

OBJECTIVES:



1) Students will view scenery of Germany to develop an appreciation for its beauty.

2) Students will hear Germanic music to get a feeling for the sounds of the German people that were later banned.

3) Students through lecture, reading, and discussion will learn of some of the events leading to Hitler's emergence as dictator and of the causes of the holocaust.

4) Students will develop an understandng of how prejudice is taught.

5) Students will experience how racism, prejudice, and violence can be spread.

6) Students will appreciate their responsibility for the actions of their leaders.

ACTIVITIES:

1) Show students examples of artistry and photography that depicts German landscape, etc.

2) Play for students "The Three Penny Opera" and Pete Seeger's "Die Gedanken Sind Frei" which were banned by Hitler because of their lyric content. (One was a satire - the other, "My thoughts are free").

3) Students should read and discuss Pages 50 - 56 (Political Science) in Settings for Change.

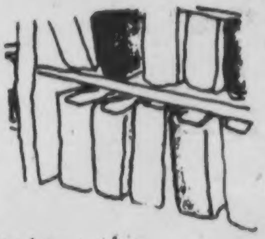
4) Students will hear and discuss "You've Got to Be Carefully Taught" from South Pacific. (How prejudice is learned).

5) Students will relate to a scene where one of their family members claims to be treated in a prejudicial manner. Invariably reactions are hostile which shows how hearsay or accusations can breed violence.

6) Students will hear and discuss "My Name is Lila Kalvelage" by Peter Seeger, to understand responsibility for war crimes, etc.

MATERIALS NEEDED

World Book Encyclopedia - Volume Eight (G)
Volume Nine (H)
Volume Fourteen (N-O)
Scholastic Search (April 6, 1978 issue)
List of twenty-one terms



LESSON PLAN: The History of Nazism and Adolf Hitler

OBJECTIVE: Given a list of twenty-one terms peculiar to Nazism, the student will identify them at the end of the lesson.

PROCEDURE: The instructor will pass out the list of terms. He will then read the purpose and goals of Nazism according to World Book Encyclopedia. Upon completing this aspect of the lesson, the instructor will discuss the history of Adolf Hitler with the students, emphasizing the important dates in his life. The students and teacher will then read the play, "While Hitler's Trucks Cart Millions To Death Camps, 600 Jews In Warsaw Vow To Take A Stand", by Jerome Ruderman. The students and instructor will then define the list of twenty-one terms based on Nazism. (The list is attached to this lesson plan.)

BUDGET TIME:

One hour

TERMINOLOGY BASED ON NAZISM

1) Genocide
2) Sadism
3) Purge
4) Swastika
5) Axis
6) Blitzkrieg
7) Nazi
8) Paganism
9) Racism
10) Aryan
11) Perverted
12) Dictator
13) Exterminate
14) Deutschland Uber Alles
15) Ghetto
16) Goosestep
17) Schutzstaffel or SS
18) Third Reich
19) Gestapo
20) Fuehrer
21) Chancellor

LESSON PLAN:

Present day activities of the Nazis and people's reaction to the Nazi's bookstores.

PROCEDURE:

Pass out newspaper pictures of protests concerning the Nazi bookstores.

Recently in the U.S. there has been a lot of talk about the American Nazi Party and their activities. It's in the news almost every day.

In Chicago, the Nazis are openly parading down the street of the Jewish suburbs.

The courts have upheld the Nazi's right to parade and wear their "swastikas", even over the protests of the people.

Down the street, and around the corner, from where we now sit, the Nazi's opened a bookstore. The courts and the government could do nothing to get the Nazis out. As American citizens they have the same rights as all other citizens and our Constitution protects their rights for free speech, right to assemble and all the other rights we all share.

How were the Nazis finally forced out of their bookstores? Protests by the people were strong enough to force them out.

They said they would be back and the Nazis returned and opened another bookstore on the westside of Detroit. Again protests have flared and again the people are trying to force them out.

Why does just about everyone hate the Nazis?

Why do people become so fearful and angry whenever something about the Nazis appear in the news?

What terrible things could be in people's memories about the Nazis, to bring them to protests and violence to try and stop or contain the Nazis?

In "The Record" - the magazine you have all been given, is the history of "The Holocaust", the term used to describe the terrible things the Nazis did, the events that make people so fearful of them and make people hate them so much even until today.

On the front page you see a map of Europe with the numbers of how many people were killed by the Nazis under the orders of Adolph Hitler.

PROCEDURE (Cont'd)

Six million Jews were murdered by the Nazis.

The Nazis felt the Germans were a "master race" and to make Germans pure, they must dispose of all the Jews. This was known as "The Final Solution" - the method the Nazis would use to exterminate the Jews completely.

Before World War II, the Jews were part of the everyday life of Germany. (See pictures on page 4.)

The Jews were an important part of the economic, social and cultural life of their country.

They had a sense of belonging. Most of them were native born and were Germans.

The Jews felt Nazism was just another part of anti-semitism from which they would always suffer.

Students turn to page 10 to the article "A Total Clean-Up" which I will read aloud as they read along quietly.

This article explains the reasons the Nazis feel they must get rid of all the Jews. Their "Final Solution" was genocide - the complete elimination or destruction of a race of people. In the Nazis' case, it was the Jews.

Pictures on page 10 -

The top picture shows Jews waiting in line for trains to take them to Auschwitz. The Jews thought they were just being resettled, or made to move elsewhere. They were really being taken to be executed.

The bottom picture shows Jews in the Warsaw (Poland) ghetto being shot to death.

In the Death Camps the Jews were sent to, they shared a common fate, they were murdered.

If you watched "The Holocaust" on TV you saw how the Nazis killed the Jews.

They would march them away from the barracks where they lived, make them remove all their clothing to further degrade them, then line them up in front of huge pits they had dug, then shoot them so they'd fall in the pit. These were mass graves. (Turn to page 12, picture on the bottom.)

This picture is one of many of the mass graves where the slaughtered Jews were buried. Then when the graves were full, they were just covered up and new ones dug.

When it turned out that the Jews weren't being killed fast enough, the Nazis decided they needed a quicker and better way to exterminate the Jews.

They decided on gas chambers. (Turn back to page 11, picture on bottom of page of a door to a gas chamber.)

This picture shows the door of one of the gas chambers where the Jews were killed. They were again forced to strip being told that they were going to shower. Once inside, they were gassed to death and the bodies later were taken out and burned.

Turn to page 14 and 15 -

> On the bottom of these pages are pictures of some children who had to suffer along with everyone else - just because they were Jewish. Prejudice is not even a strong enough word to describe the reasons and the sufferings inflicted on the Jews by the Nazis.
>
> The Nazis hatred of the Jews, the degrading of them, the torture, and finally the murder of them shows us the ultimate amount of prejudice and to what extremes it can make people go.

We are going to take a look now at an example of how the Nazis' prejudice against the Jews affected the life of one person and her family. The young lady, who you might already be familiar with is Anne Frank, a young Jewish girl who kept a diary in which she wrote descriptions of her life before the Nazis came to power, and while they lived in hiding, in fear for their lives for over two years.

You have received some information on Anne Frank; a copy of a Guide to Anne Frank's house which explains the rooms they hid in and how they survived there for so long.

START NO LATER THAN 2:50

Turn to page 8 of "The Record", the article on Anne Frank. I will read the article aloud as the students read along.

This article is taken from Anne Frank's diary and you will hear on the recording the very same words we now read. (Read article. Pass about postcards of Anne's house.)

Now we will hear a recording in which Anne Frank's diary comes to life. While listening to her voice, we will be seeing some slides. The first slide will be a picture of Anne Frank's house and then to set the mood, some pictures of Amsterdam, the city where the Frank family lived and hid.

(Play tape of Anne Frank's Diary. Start with slide of Anne Frank's house, leave on for a while, then show other slides of Amsterdam and finish with another slide of Anne Frank's home.)

Recording (20 minutes) -

Anne introduces family
Kitty and going into hiding
Description of secret annex
Reflections on horrors being done to Jews
D-Day

After listening to recording and viewing slides, I will have a student volunteer read an excerpt from the album cover which tells what finally happened to Anne and her family.

> "On August 4, 1944, the Dutch Nazi Police raided "the secret annex", arrested . . . died in the concentration camp at Bergen-Belsen."

Turn to page 2 of "The Record", the last paragraph in the corner. I will read it aloud to the class.

> "The Holocaust cannot and must not be forgotten. Not . . . one people and destroys another."

The Holocaust is an example of what prejudice can do on a large scale. But what about prejudice on a smaller scale?

All of us are prejudiced to some degree and we make our prejudices known whether we realize it or not. What can each of us do to rid ourselves of prejudice?

Do you feel that you are not prejudiced against anyone or any group?

What can we do right here in school at Wilson to try and do away with prejudice?

INTERDEPENDENCE

One thing that we must all realize is that we depend on others for our well being. We are part of a larger group called Humanity - all the peoples of the world belong to this group.

In order for all of us to survive, we need to trust each other, believe in others, accept them for what they are, and love them for it, and they will do the same in return.

(Read the poem - "Accept Me" by Larry S. Chengges)

Everyone needs to love themselves. If you don't like who or what you are, how can you ever hope to love others? You need to accept and appreciate yourself before you can accept and appreciate anyone else.

(Play recording of "Everyday People" by Sly and the Family Stone.)

The message -

> "We got to live together.
> I am no better, and neither are you,
> we are the same, whatever we do."

Students will now participate in a loving and sharing experience hoping they realize that we cannot survive on our own. All people, regardless of their customs, color, religion, and origins, all share life together in the same world - "We've got to live together."

Students will receive strips of colored construction paper. The different colors will be used to represent different races of people:

Black - African or Island heritage
White - All Anglo groups
Brown - Spanish speaking
Red - Indians
Yellow - Chinese

"Circle of Love" link chain -

Each student will make a link chain with their strips of colored paper starting with the one they feel represents the group they fit into. Then mix up the other colored links and keep adding to them until each has a link chain of their own. Using strips with the following words written on them:

(Tape of Stevie Wonder's "Black Man" will play while students are making their chains.)

Brotherhood
Understanding
Trust
Believing in Others
Faith
Compassion
Sharing - Important because what good is all this if we keep it to ourselves.

There is one more link that needs to be added to complete our circle chain. Does anyone know what the most important ingredient is - LOVE.

Now play a tape of the song "What the World Needs Now" by Dionne Warwick.

Students will be given a copy of the words and we will sing the song together.

If the students do not decide on their own to do so, try to persuade them to share this song and their large link chain with the members of the larger group.

All these happy feelings of love and caring will be wasted if we do not share them with others. We need to take our message and our song to the others to show them we need them and accept them to make life complete for all of us. How can we do this?

Immigration

IMMIGRATION OF VARIOUS ETHNIC GROUPS

Content area: English/Social Studies

Objective: To familiarize students with the difficulties one ethnic group encountered when they emigrated to the United States.

Procedure: Obtain library material on various ethnic groups. These may be available in condensed form in a series of books entitled Italians in America, Poles in America, and so forth, which are in the Detroit Public Library. Students are to choose one ethnic group from those available in the reference material provided and research that group in order to obtain enough information to fill in the accompanying chart.

Materials: Reference materials on emigrating groups, charts, paper, pencils.

Evaluation: Completion of the chart.

Fill-in the chart answering the questions related to immigration. Name ____________

Name of ethnic group: ____________

reasons for immigration: ____________

____

kinds of people in group: ____________

____

problems on journey to America ____________

____

____

problems of settlement: ____________

____

prejudice and discrimination experienced: ____________

____

____

____

description of lifestyle (unusual-ethnic) ____________

____

____

traditions-customs: ____________

____

____

____

dates of arrival and occupations: ____________

____

____

____

LESSON IMMIGRATION DATA

Class: Social studies

Objectives: To learn about various ethnic groups in Detroit.
To make charts and graphs indicating information about their arrivals.

Procedures: Students will identify five ethnic groups— Mexicans, Hungarians, Poles, Blacks, Greeks, French, and Jewish— and chart information about their reasons for migration to Detroit. They will also use information to construct graphs that show their population growth and decline in the Detroit area.

Materials: Census reports, various historical information— see tour guide booklets— or contact Southeast Michigan Ethnic Heritage Center.

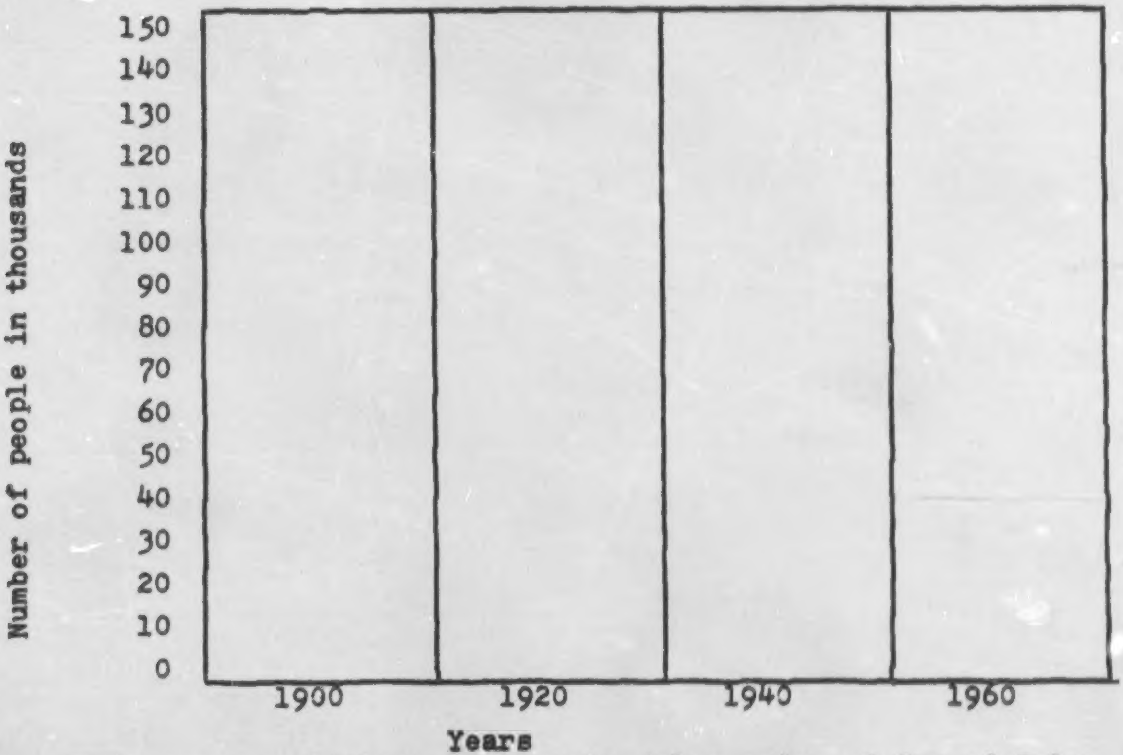
Method of Evaluation: Evaluate graphs and charts.

Comments: Students will not only learn about construction of graphs and charts, but also something of the history of their city and the reasons for migration.

SAMPLE CHART FORM

Ethnic groups	Poles	Blacks	Jews	Hungarians	Latinos
Reasons for migrating					
Kinds of people in group. (rural, miners, professional)					
Problems of settlement					

SAMPLE GRAPH FORM



Each group would have a separate dolor code. E.G. red-Poles, brown-Latino, green-Hungarian, black-Blacks, blue-Jews

Topic: What Is Immigration?

Objectives:

1) Students will define the terms "immigration", "forced immigration", and "migration".
2) Students will hypothesize reasons why groups of people have immigrated to the United States.
3) Students will research the immigration patterns of a particular group of people.
4) Students will construct a Time Line of Immigration Patterns.
5) Students will locate the country of their own cultural origin on a world map.
6) Students will plot a graph of the cultural origins of the class.

Skills: Defining, hypothesizing, researching, locating, plotting a graph.

Materials: Paper, pencils, research books from library, world map.

Procedures:

1) Ask students what they think the terms migration and immigration mean. Arrive at wording similar to the following: immigration - coming into a country of which one is not a native for permanent residence; migration - movement within a nation in which one is a native or citizen.

2) Knowing the definition of immigration, ask students what they think "forced immigration" means.
3) Students will begin "Immigration Booklet" by writing definition of terms on the first page. The book will contain activities completed during the unit. The cover can be designed after the unit is completed.
4) Have students discuss examples of friends or family members who have immigrated or migrated.
5) Students will hypothesize reasons why people have immigrated to the United States (should

Procedures:
(Cont'd)

include religious and political freedom and economic opportunity.

6) Students will form groups of two or three and research in the library the immigration patterns of different groups. (Groups could include Mexicans, Puerto Ricans, Africans, Germans, Irish, Italians, Russians, Chinese, Japanese, English, and Poles.) Students should include in their research the time period when most immigrants came and the major reason for their immigration. Place findings in booklet.

7) Students will share their findings with the class and construct a Time Line of Immigration Patterns in their booklet.

8) On a map of the world, students will place a stick-on dot within the country of their ethnic origin. In the case of diversity of origins, students may need more than one dot.

9) Upon completion of the map, students will plot a graph representing the cultural origins of the class. These will go in the "Immigration Booklet".

ARRIVAL IN THE NEW WORLD

Class:	Social Studies / English
Objectives:	To compare and contrast two immigrant groups' arrival in the "New World". To role play the characters on a slave ship. To become aware of the hardships faced by immigrants. To answer values questions in complete sentences. To empathize various character roles.
Procedures:	Using the materials provided, students will read of Osten's journey and answer the questions. Then students may role play "slave passage" and answer the questions.
Materials:	Mimeo of two stories of immigrant arrival.
Method of Evaluation:	Answered questions in complete sentences will provide evaluation as well as the student reactions to the stories.
Comments:	The key to this lesson is whether the students are able to empathize with what must have been a terrific ordeal for early immigrants. It also brings up the issue of slavery which could be followed up on in discussion.

OSTEN

(From the Cleveland Ethnic Studies Program by Walter Conti)

"Oh Lord, will we ever survive this trip?" thought Osten as he looked at the huge wave towering over the steamboat. These weren't waves like he had ever seen on the coast of Norway. He felt at the moment like he was at the bottom of an immense cliff and the rock was about to fall on him. Slowly the ship began to climb up the face of the mountain of water, then faster, faster, it reached the top. Osten's stomach did a somersault as the boat started down the back side of the wave. The next wave appeared even larger than the one the ship was sliding down. Osten thought, "I left my family, friends, relatives and country just to die in this ocean?"

Those immigrants who made the crossing by sailboat and later by steamboat in the last century spent long horrible days on the high seas. Sometimes there were winds pushing the waves to tremendous size, other times there was no wind at all. Storms nearly overturned the vessels time after time and dumped almost enough water inside to sink them. The ship holds were jammed with people, each family with its bundle of precious belongings. Food became moist and then moldy. Rations had to be scraped daily to keep the mold from destroying them. Seasickness, pneumonia, diarrhea, and dysentery swept through the ship populations. Sanitary facilities were poor or non-existent. Typhoid fever and other diseases killed many immigrants or weakened some to the point that they could not survive the hardships encountered in America. Dead bodies were dumped in the ocean.

ANSWER IN COMPLETE SENTENCES:

1) Do you think if the immigrants had known what the voyage was like, they would have still journeyed to America? Why?

2) Would you have made the voyage?

3) In what time period would you say this voyage took place?

4) Would an immigrant in this decade find the same voyage conditions?

5) Extra Credit: If your parents or grandparents immigrated to the U.S., you might ask them about their experiences and write a report.

Now compare Osten's voyage with the next story . . .

SLAVE MIDDLE PASSAGE

(Adapted from Ann Arbor Multi-Ethnic Program)

The date is June 10, 1753 . . . Four days ago the slave ship La Fortuna landed and sold her cargo. Our special news report will interview the men who were part of the "middle passage" of this ship. "Middle passage" is the middle part of the journey a slave goes through when he is brought to America. First he is captured and taken to the coast of Africa, then he makes the journey to his master's home.

First, we will hear from Dr. Alexander Falconbridge, the ship's doctor. Dr. Falconbridge, tell us about the conditions for the slaves on your latest passage.

(Read Ship's Surgeon)

Next we have William Johnson, a slave merchant who has some advice for the ship's captain. Mr. Johnson, what is your advice?

(Read Slave Trader)

Gustovas Vasa is an African slave who lived through the "middle passage". Mr. Vasa, would you tell us about your voyage on this ship?

(Read African Slave)

And at last we have Mr. John Newton, captain of the ship, who will read to us from his diary about the voyage.

(Read Ship's Captain)

The opinions you have just heard are not necessarily those of this station.

Ship's Surgeon

In good weather they eat on deck, but in bad weather the food is given them below deck. Many quarrels take place among them during the meals, especially when they do not get enough to eat, which happens often, if the trip from the coast of Guiana to the West Indian Islands is very long . . . It is thought that exercise is necessary to keep them healthy. They are sometimes made to dance when the weather is good enough for them to come on deck. If they do not dance willingly or do not move fast enough, they are flogged. They are often made to sing also.

You cannot believe the hardwhips that are put upon the Negroes during the trip -- not having fresh air is probably the worst. To get this needed air, most of the ships used in the slave trade have built between the decks 5 or 6 air holes on each side of the ship. But when the sea is rough and the rain is heavy, the air holes must be shut and other openings where air comes in is closed. Without fresh air, the Negroes' rooms very soon are much too hot. The air that was in the rooms becomes poisonous by the odor from the bodies. It was breathed over and over and soon they have the fevers and fluxes from which many of them died. The floor of the room was so covered with dirt from the flux that it looked like a garbage dump. You cannot imagine anything so awful. Many of the slaves fainted and were carried upon the deck where several of them died.

Slave Trader

More than most people, the Africans need kind and gentle treatment to make them happy. You must try to do this without letting these people take advantage of you and try to escape or take over the slave ship. You must remember that the whole voyage depends on keeping your slaves healthy and you will take care of airing the ship, of washing your ship with vinegar, cleaning the water with lime and keeping the people clean, the ship's crew as well as the slaves.

An African Slave

The crew soon put me below the deck. I had never smelled anything like this before. What with the smell and my crying I grew so sick that I wanted to die. Instead, unhappily, two of the white men offered me food. When I refused to eat, one of them held me by the hands and tied my feet. The other beat me badly. I never knew anything like this before.

I did not know anything about water and was afraid of it the first time I saw it. Still I would have jumped overboard if I could. But the ship's crew watched us closely, when we were not chained down to the decks, so we would not leap into the water. I have seen some poor African prisoners badly cut trying to jump overboard and whipped every hour for not eating. This often happened to me. Before we sailed, the smell below deck was so bad that it was dangerous to stay there for very long.

Some of us were allowed to stay on deck for fresh air. Now that we were below deck together it was absolutely sickening. We almost suffocated because of the lack of air, the heat and the crowding together of people. Each of us barely had room to turn over in. The air was not fit to breathe. This brought on sickness among the slaves. Many died. The chains and the dirt made everything much worse. It was horrible.

One day we had a smooth sea and a gentle wind. Two of the prisoners who were chained together managed to jump into the sea. Right away another man did the same thing. More would have done it but the crew prevented it. The strongest of us were immediately put below deck. The crew stopped the ship and sent a small ship to go after the slaves. Two of them drowned but the third was brought back and beaten.

Because of these hardships, things were worse than I can tell you. We often didn't have fresh air for days on end. This killed many of this evil slave ship.

The Journal of a Slave Trader, John Newton-Captain

May 26, 1751 - ". . . In the evening, by the grace of God, discovered a plot, among the men slaves to rise upon us, just before it was to have been done. A young man -- who has been the whole voyage out of irons -- for his seeming good behavior, gave them a large marlin spike that he pushed down the gratings, but was happily seen by one of our people. They had it about an hour before I made a search for it, in which time they were so fast (because it made no noise) that this morning I found near 20 of them had cut their irons. Are at work putting them back on.

June 12, 1751 - Got the slaves up this morning. Washed them all with fresh water. They complained so much of the cold that I had to let them go down again when the rooms were cleaned. Buried a man slave (No. 24) of a flux, which he has had almost seven weeks.

June 13, 1751 - This morning buried a woman slave (No. 47). Know not what to say she died of for she has not been well since she came on board.

June 16, 1751 - In the afternoon we were alarmed by a report that some of the men slaves had found a way to poison the water in the casks upon the deck, but upon asking, found they had only put some of their magic charm into one of them, which they believed would kill all who drank it. But it please God if they do nothing more than try to charm us to death. They will not harm us, but it shows they will try to escape.

June 20, 1751 - This morning buried two slaves, a man (No. 140) of a flux and a boy (No. 17) of the gravel and stoppage of urine. Washed the slaves with fresh water.

June 21, 1751 - In the forenoon, being pretty warm, got up the men and washed the slaves with fresh water. I am much afraid of another outbreak of the flux, for we had 8 taken in the last few days.

June 29, 1751 - Buried a man slave (No. 2) of a flux he has had about three weeks. Washed the slaves with fresh water.

December 11, 1752 - By the grace of God found out today that the slaves were forming a plot for a revolt. Surprised two of them trying to get off their irons, and upon further search in their rooms, upon the information of three of the boys, found some knifes, stones, shots, etc. and a cold chisel. Upon asking there appeared 8 mainly concerned in the mischief and 4 boys in supplying them with the instruments. Put the boys in irons. Two slightly in the thumbscrews to urge them to tell me everything.

December 12, 1752 - In the morning examined the men slaves and punished 6 of the mischief makers, put 4 of them in collars.

February 9, 1753 - When we were putting the slaves down in the evening, one that was sick jumped overboard. Got him in again but he died immediately because of his sickness and the salt water he had swallowed. I do not think he would have lived much longer anyway.

March 21, 1753 - Give the slaves bread now for breakfast for do not have enough food to give them 2 hot meals a day.

May 10, 1753 - The remarkable good humor of the men slaves, who seem to have entirely changed their mood. I was at first continually alarmed with their almost desperate attempts to revolt, when most quiet they were always watching for an opportunity. However, from about the end of February, they have behaved more like children in one family, than slaves in chains and irons and are really upon all accounts more law abiding, obliging and considerate than our white people.

May 23, 1753 - Washed the slaves which the weather has not allowed us to do in almost two weeks.

May 24, 1753 - Shaved the slaves forehead. Buried a man boy (No. 192) of pleurisy.

June 5, 1753 - Entered in the custom house at Sandy Point.

Busy in preparation for landing the slaves.

June 6, 1753 - Landed the slaves. Sold all but about 20.

June 8, 1753 - Buried one of the remaining slaves, a man (No. 52).

Expenses Out

Cost of La Fortuna, a 90-ton schooner	$ 3,700.00
Fitting out, sails, carpenter, and coopers bill . .	2,500.00
Provisions for crew and slaves	1,115.00
Wages advanced to 18 men before the mast	900.00
Wages advanced to captain, mates, boatswain, cook and steward	400.00
200,000 cigars and 500 doubloons, cargo	10,900.00
Clearance and hush-money	200.00
	19,715.00
Commission at 5 per cent	987.00
Full cost of voyage out	20,742.00

Expenses Home

Captain's head-money, at $8 a head	1,746.00
Mate's head-money, at $4 a head	873.00
Second mate and boatswain head-money at $2 each a head	873.00
Captain's wages	219.78
First mate's wages	175.56
Second mate and boatswain's wages	307.12
Cook and steward's wages	264.00
Eighteen sailors' wages	1,972.00
	$27,172.46

Expenses at Havana

Government officers, at $8 a head	1,736.00
My commission on 217 slaves, expenses off	5,565.00
317 slave dresses at $2 each	634.00
Extra expenses of all kinds, say	1,000.00
Total Expenses	$36,107.46

Returns

Value of vessel at auction	3,950.00
Proceeds of 217 slaves	77,469.00
	81,419.00

Resume

Total returns	81,419.00
Total expenses	36,107.46
Net Profit	$45,311.54

ANSWER IN COMPLETE SENTENCES:

1) Discuss your general feelings about the "middle passage". The purpose of this is to have each student freely express themselves. List feelings on the paper to be used for a comparison of later reactions.

2) Try to place yourself in each of the characters' minds (empathy) and explain why they talked as they did.

   a) Did the ship's surgeon like his job?

   b) Would you be a ship's surgeon on a slaver for a lot of money?

   c) Why was the slave trader concerned about the welfare of the slaves on the ship?

   d) What would you have done if you had been a slave on the ship?

   e) What would have been the feelings of different slaves on the ship: male, female, child, obedient slave, rebellious slave?

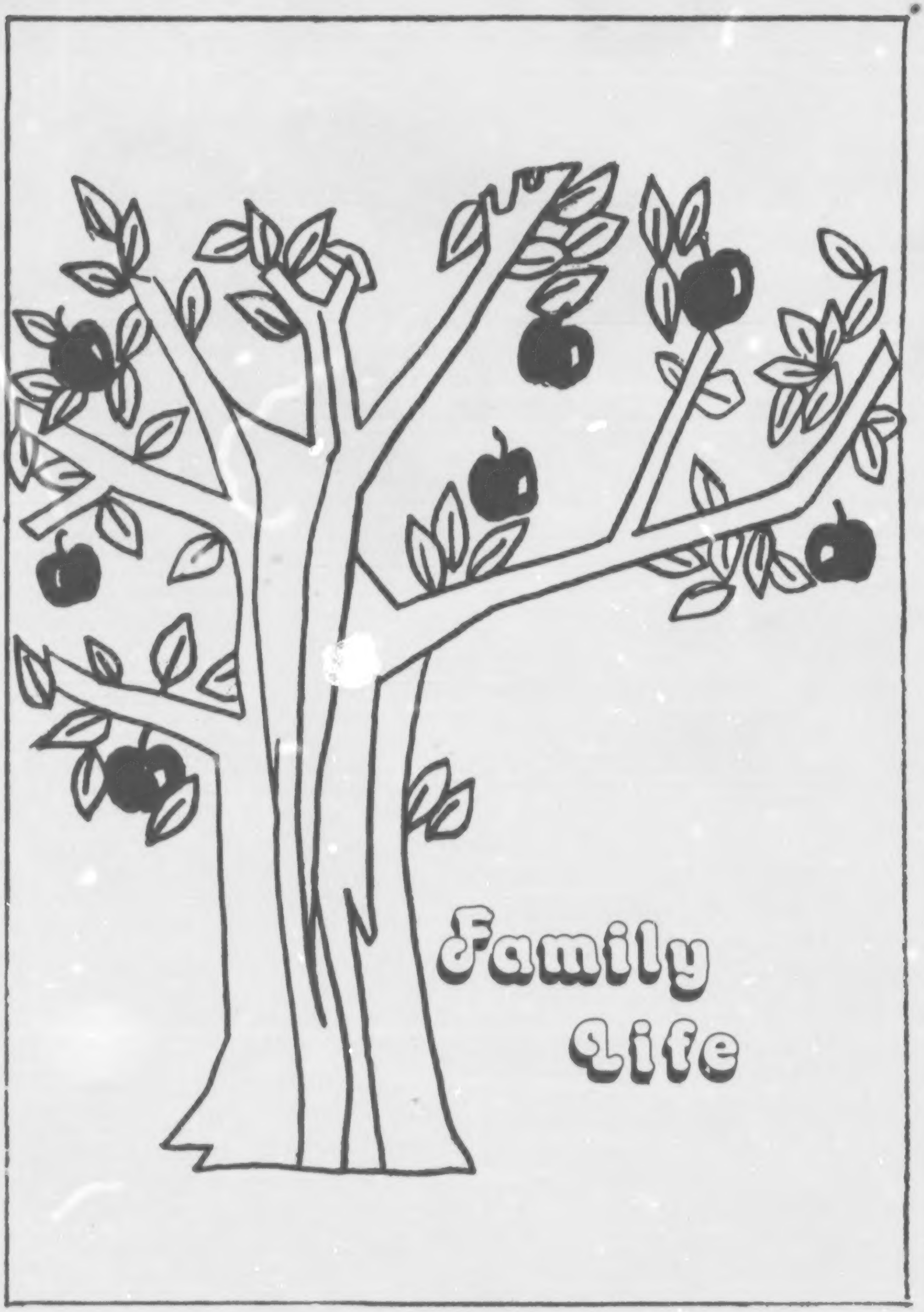
   f) How did the captain feel about the slaves?

3) Rank in order those people you would most like to be. Give your reasons for the choice.

4) Go over the cost of a slave trader. What was the profit of each slave?

5) Multiply by 10 the profits in order to get what that amount would be worth in dollars today. Was slave trading a profitable business?

6) In what ways was the slave passage similar to Osten's voyage? In what ways were they different?



Family Life

FAMILY UNIT

The structure and role of the family and its individual members can vary within and among cultures. There is no "typical" family. The following unit can help introduce students to a range of family forms. It is also intended that students will study family structures of diverse cultural backgrounds by comparing and contrasting specific aspects of family life.

Content Areas included in this unit:

Language Arts, Social Studies, Art, and Values Clarification

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Topic: What is a Family?

Objectives:

1. Students will be able to identify the structure of the following types of families:
   a. nuclear
   b. extended
   c. single-parent
   d. families with no children
   e. no parent families

2. Students will compare and contrast the roles of family members in the past with present day family roles.
3. Students will identify their own positions about the "proper" roles of husbands and wives.

Skills: Classifying, painting, defining, comparison, hypothesizing, small group discussion.

Materials: Pictures depicting the five family structures, pencils, paper, bulletin board paper, poster paints, "Diary of an Italian Immigrant" handout, "Colonial Husband and Wife" handout.

Procedures:

1. Have students form groups of four. Pass out pictures to each group that represent each of the five family structures listed above.
2. Ask the group to choose a person to record the responses of group members to the questions on the "Is This a Family?" handout.
3. Discuss the ideas developed by each group. (If necessary, define more fully each of the family structures.)
4. Divide the class into five groups and have them paint a mural representing the different types of families.
5. Pass out "Diary of an Italian Immigrant" handout.
6. Define "role." Have students read handout and make a list of the roles assumed by Maria DePalma in one day.
7. Discuss and compare the roles and activities of Maria to the roles the students fill in a single day.
8. Have students speculate on what the roles of

husband and wife were during colonial times.

9. Pass out the "Colonial Husband and Wife" handout to read and test their hypotheses.

10. Have students tell how they would react to living under the strict rules of colonial life.

11. Ask students to tell what kind of family they feel is the ideal family. Have them give reasons for their answers.

DIARY OF AN ITALIAN IMMIGRANT

The DePalma Family, 1890

I got up at 6:20 a.m. to get ready for work. I washed and dressed and went into the kitchen for breakfast. My brother, Ralph, joined Mama and me in the kitchen. We had breakfast together. Papa had already left for work. He delivers ice blocks here in the North End of Boston. My brother, Tony, helps him in the afternoons after school. Mama talked while we ate. We always speak Italian at home, because Mama and Papa don't speak good English.

I got to work at 7:00, right on time. I work in a denture factory, making false teeth. It is a small factory, with only seventeen workers. I work in the finishing section, polishing the dentures before they are sent out for delivery. I quit school in the seventh grade to take a job, because my family was poor and needed the money.

I work with a girl named Rosa Gallo. She is seventeen and lives with her family. She works in the denture factory for the same reason that I -- her family needs the money. But she keeps part of her pay every week. I give all of my wages to Mama. Rosa says I shouldn't, that I have a right to keep at least part of the money I make. "After all," she says, "this is America." I told this to Mama once, she went into a rage, yelling about duty to the family and asking where I get such crazy ideas.

At noon, Rosa and I stopped working to have lunch. While we ate, she talked about her boyfriend, Frank. I would like to go out with boys also, but Mama says they're all no good. "You better stay away from them", she says in Italian. But Rosa always talks about the places she goes with her boyfriend. My brother, Nick, goes out with girls all the time.

I got home at about 5:15 p.m. Mama, Papa, Tony, and Caroline were already home. Ralph came in a few minutes after me. Nick was the last one in. We had chicken with baked beans and cooked greens for dinner.

When dinner was over, Mama, Caroline, and I cleaned up the kitchen. Nick went out to see his girlfriend. Papa went to work in the bar down the street. He works as a bartender from 7:00 to 11:00 p.m. six nights a week. After cleaning up, Mama put Carolina to bed. Then Ralph, Tony, Mama, and I played a few games of sweep, our favorite card game. We played for about two hours. We stopped playing after 10:00. I was tired and had to get up for work the next day, so I went to bed.

COLONIAL HUSBAND AND WIFE

Husbands

The husband in colonial America acted as the actual and legal head of the family. Consequently, he played the dominant role in colonial marriages and made most of the key decisions. Colonial society expected a married man to provide for the physical needs of his wife and children. This task usually involved constructing a dwelling and feeding the family. The vast majority of American colonists were farmers. It was primarily the man's job to plant, cultivate, and harvest the crops. In addition, men often hunted game to supplement the family diet. In fewer instances, husbands supported their families by providing a religious, economic, legal, medical, or governmental service to those who lived nearby.

Wives

The wife in colonial America was expected to obey her husband, supervise the household, and bear children. The average home functioned as a miniature factory during the colonial period and women produced clothing, bedding, candles, and other such accessories. Women held a distinctly subordinate position in colonial society. In the seventeenth century they could not legally own property. When a woman married, she gave up everything to her husband and devoted herself exclusively to domestic matters. According to the laws of Massachusetts, married women were controlled in person and property by their husbands, whom they were obliged to serve and obey.

IDENTIFYING SOCIAL ACTIVITIES

Content area: English

Grade level: 3rd - 8th grades

Objective: Students will identify activities in which families participate as a group.

Procedures: Students will write a paragraph in which they describe an activity that shows participation by the entire family. This activity may be a tradition or custom related to a religious or secular holiday.

Evaluation: Written paragraphs will be analyzed for style and content.

THE WONG FAMILY

Class: English / Social Studies

Objective: To identify reasons of Chinese emigration to California, and cultural problems caused by a member of the family moving to a new country. To identify problems faced by the immigrants on their arrival.

Procedure: Read copies of the attached story. Discuss unfamiliar vocabulary. Locate China and the Pacific Ocean on the map or globe. On the board, develop a list of reasons why Mr. Wong and Mr. Chang decided to go to California. List factors which could prevent them from going to California. List problems they encountered in America.

Materials: Copies of the story "The Wong Family"

Method of Evaluation: Successful completion of 5 of the 6 study questions listed at the end of the story.

THE WONG FAMILY

Many, many years ago, in 1847, there lived a family in a land far across the Pacific Ocean in a country called China. The father's name was Mr. Wong. Mrs. Wong and his three children lived in a tiny village in Southern China called Toishan.

"I think that the rice crop will fail again this year," said Mr. Wong to Mrs. Wong one day as they walked to the house on their way from the rice field after a hard day's work. For three years in a row floods had almost totally destroyed their rice crops. Rice was the main crop and source of food in Toishan. This year another big flood had come, and it seemed like the crop would again be nearly destroyed. Mr. and Mrs. Wong had been working in the field all day trying to save the rice crop.

Mr. and Mrs. Wong were very worried about how they were going to harvest enough rice to feed the family and to pay the high taxes which had gotten higher and higher each year. The Wongs also had other problems. Their farm was too little for a family as large as theirs to make a good living. There were too many people in the tiny village and more and more children were born each year. The government was also having troubles. Some people were very upset with the way that the government was running the nation. They had started rebellions.

The Wong family had just finished dinner when Mr. Chan, a family friend, stopped by the house. Mr. Chan was very excited!

He was so excited that he could barely tell the good news he had heard that day in town. "We needn't worry about our crops anymore, about high taxes, or about the trouble with the government," said Mr. Chan. "Why, why, why?" asked Mr. Wong anxiously. "About 7,000 miles across the ocean there is a land of a Mountain of Gold!" said Mr. Chan. Mr. Chan told Mr. Wong about the great land of gold, and how Mr. Wong could go there, get rich, and come back home. He then showed them the glittering gold nugget that Mr. Lee's son had brought back from the land of gold. Everyone was speechless with excitement! Mr. Chan said that if he and Mr. Wong went to the land of gold and came back, they would never again have to worry about failing crops. He told Mr. and Mrs. Wong about how much the trip would cost, and when the next ship would be leaving for the land of gold from Canton, a city north of Toishan.

Mr. and Mrs. Wong thought for weeks about the land of the Mountain of Gold, and how great it would be if Mr. Wong could go there and get rich. Mr. Wong did not want to tell his parents that he was thinking of leaving China because he knew that custom taught that a son should stay and take care of his family, which included a son's parents in China. Mr. and Mrs. Wong also knew that the family could not go with Mr. Wong if he went, and that Mr. Wong would be harshly punished if he was caught trying to leave the country. It was illegal to leave the country. They also did not know where they would get the money for the really long trip.

Nearly two months after Mr. Chan's visit, Mr. Wong, Mr. Chan, and some other men who lived in Toishan, left for the land of the Mountain of Gold. The parting of the Wong family was very sad, but Mr. Wong thought that he would get rich and return home in a year or two. The three young Wong children cried when their father said good-bye, but they knew that he was trying to make things better for them, mother, and their grandparents.

After a rough 7,000 mile voyage across the ocean, Mr. Wong finally reached the land of the Mountain of Gold. However, when he got to San Francisco, the people thought that he looked strange, and would often say mean things to him. He could not find any gold and had to dig in mines which had already been dug by white men from the Eastern part of the United States. Mr. Wong's dreams were shattered. He was able to save a little money and send it home, but it was many years later before he was able to go back to China to see his family. But Mr. Wong was luckier than some of the other men who went to California from Toishan. Mr. Chan never saw his family again.

QUESTIONS:

1) In what nation did Mr. and Mrs. Wong live?
2) What problems did the Wong family have in China? Why?
3) Why did Mr. Wong decide to come to California?
4) Why was California known as the "land of the Mountain of Gold"?

5) What happened to Mr. Wong once he was in California? Why?

6) What do you think happened to his family back in China?

Title: Cross-Cultural Families

Objectives:

1) Students will compare specific aspects of cross-cultural family life on an item-by-item basis.

2) Students will explore cross-cultural family life through literature.

Skills: Comparing and contrasting, reading, researching

Materials: "Comparing Family Structure" handout, "A Hopi Indian Family" handout, paper, pencils, research books in library, short stories, poems, narratives depicting various cultures.

Procedures:

1) Hand out chart entitled "Comparing Family Structure". Tell students they will compare two cultures using the format presented on the chart.

2) Go over all terms, answering any questions.

3) Pass out case study of the Hopi Indian Family.

4) Have students read the case study and fill in the chart.

5) Students will form groups of three. Assign each group a different culture. Have students use the library to research the family structure of their assigned culture.

6) Students will fill out a "Family Structure" chart for their group.

7) Compare and contrast the families item-by-item.

8) Ask students to compare and contrast their personal experiences of family life to those studied.

9) From available literature in the classroom or school library, select materials which show a diversity of family life.

10) Assign stories, poems, or narratives and have students discuss similarities and differences to the families they have previously studied.

Have them share their feelings toward what they read in terms of: whether or not they would want to belong to the family they read about; why or why not; do they feel happy or sad for the family members; and how important the family is to the main character of the selections read.

*** Suggested Activities ***

1) Dramatize a short story that has been read by the class.

2) Have the students write a short story which depicts what their ideal family would be like.

COMPARING FAMILY STRUCTURES

Hopi Indian Family - Read "The Hopi Indian Family" and complete the following chart.

I. Courtship and Marriage
    A. Preferred Marriage Partner
    B. Customs
    C. Ceremonies

II. Descendency
    A. Kinship
    B. Inheritance
    C. Dominance

III. Dependent Children
    A. Role
    B. Status
    C. Education

IV. Community Relations
    A. Social Relations
    B. Political Relations
    C. Economic Relations

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A HOPI INDIAN FAMILY

Our Hopi family lives within Hopiland in the state of Arizona. The Hopi are divided into multiple family groups called clans. The pueblo is the home of the clan, and within the pueblo are large buildings made of adobe and honeycombed with family apartments. A typical family often includes the grandmother, the grandmother's daughter, the daughter's husband, and two or more children. After the marriage ceremony, it is customary for the couple to move into the home of the bride's family. Husbands are often active in the clan council. The council manages the social, political, and economic affairs of the clan. However, the real power within the clan resides with its descendent females.

The most important event in the family is the birth of daughters. While sons are important, daughters assure the continuation of the clan. Sons are expected to leave the household when they marry. Daughters learn the skills of household management and are restricted in the freedom of their activities in comparison to sons. Sons learn the skills from older males within the clan. Clan ceremonies govern the social, economic, and political activities of the family. As children become adults, their responsibilities and obligations to other clan members expand.

THE SANCHEZ FAMILY AND THE GRAPE STRIKE

Class: English / Social Studies

Objectives: To create an awareness of the situation faced by Mexican-American migrant workers in their daily lives. To predict outcomes based on previous reading. To generalize about lifestyles. To make values judgments based on personal experiences and readings. To indicate author's purpose and main idea.

Procedures: Begin lesson with discussion of work situations. For English, ask students to relate the division of labor at home. Who is the provider? etc. For Social Studies, this may serve as a comparison with life on a farm in colonial America or in a foreign land. Next read the story and discuss or write answers to the questions at the end.

Materials: Hand-out mimeo of "The Sanchez Family and the Grape Strike"

Method of Evaluation: If oral, the teacher should try to see if the students grasped the significance of providing for one's family versus unionism. If written, answers should reflect above. Also, were main idea and author's purpose correctly identified?

Comments: This lesson is especially significant for lower-middle class Detroiters who live in a rather pro-union city. The plight of migrant workers may be of some interest. There are films and speakers from the United Farm Workers available.

THE SANCHEZ FAMILY AND THE GRAPE STRIKE

Mr. and Mrs. Sanchez and their seven children came from Mexico to live in California one year ago. Mr. Sanchez had been told by relatives who had been to the United States that he could make a lot of money very quickly if he came to California. When Mr. Sanchez arrived in California, he found that it was very hard to make a living working in the fields. Since the Sanchez family has been working in California, it has had to move many times in order to follow the crops and find work. The family has traveled as far as Texas and Michigan to work in the fields.

The work in the fields is very hard. Everyone in the family, except little Carlos, works in the fields so that the family can make enough money to get by with. Even Mrs. Sanchez, who used to stay at home and take care of the home when they lived in Mexico, now must work in the fields. The pay for the work is very low. Mr. and Mrs. Sanchez find they get further into debt each year.

The Sanchez family is now living in the San Joaquin Valley in California. The family went there to work in the grape fields. For a while everything was okay. Recently, a lot of things have been happening in the valley that Mr. and Mrs. Sanchez do not fully understand. Most of the field workers have said that they will not go to work next week because the Mexican American Union, lead by Juan Gonzales, who is very popular with the workers, has called a strike. The union is demanding that the owners of the grape fields pay the workers more money and give them better worker benefits. The workers who belong to the Union are threatening to attack any worker who tries to go to work while the strike is on.

Mr. Sanchez is not a member of the Union. He wants very much to go to work next week. He has a lot of bills to pay and needs the money for food and clothing. The family simply cannot get by with the small amount of money that the Union has promised to give Mr. Sanchez if he joins it and refuses to work next week. Mr. Sanchez also realizes that if the grapes are not picked within the next two weeks, they will rot. He has heard that these strikes sometimes last for months. His boss told him that if he wants to go to work next Monday morning - the day the strike is to begin - he will give him protection from the unionized workers. Mrs. Sanchez thinks that Mr. Sanchez should support the strike so that he can make higher wages in the future.

CONSIDER THESE QUESTIONS:

1) What is the author's purpose in this story?

2) What is the main idea of the second paragraph?

3) Do you think that Mr. Sanchez and his family will go to work in the fields next Monday? Why or why not?

4) If Mr. Sanchez does go to work, what do you think will happen to him and his family?

5) If Mr. Sanchez does not go to work in the grape fields next Monday, what do you think he might do to earn money?

6) What do you think Mr. Sanchez should do? Why?

7) What would you do if you were (a) Mr. Sanchez, (b) Mrs. Sanchez, (c) the children? Why?

8) Tell whether you agree or disagree with this statement and why:

"The head of a family should never let his or her spouse and children do without the food and clothing they need."

SOCIAL ORGANIZATION OF THE PEOPLE OF THE MIDDLE EAST

Class: Social Studies

Objectives: To learn of the structure of life in the Middle East re: family, marriage, occupations, living conditions (rural and urban). To develop a vocabulary of Arabic and sociological terms. To compare Arab lifestypes with those of other nations studied including one's own.

Procedures: Prepare a mimeo on "The Social Organization of the People of the Middle East". Read this aloud and discuss. Have students fill out the exercises.

Materials: Cambridge: Work-a-Text, Eastern Hemisphere: Middle East, Western Europe, Eastern Europe, pages 38 - 44.

Method of Evaluation: True and false, fill-in, and questions on material read.

Comments: Students will be able to compare Arab lifestyle with other cultures studied. For follow-up, students may view films on the Middle East or study the Islamic religion.

EXERCISES

Can you explain the meaning and importance of the following? Write a sentence using each of these words correctly.

alhadar
bedouins
family
class
tribe
kabile
urban
rural
felaheen
illiterates
per capita
social mobility

Fill in the blank spaces with the words that complete the sentences correctly.

1) Desert nomads get such necessities of life as food, clothing and shelter from their ____________________.

2) The camel is used for both ____________________ and ____________________.

3) Several clans make up a ____________________.

4) If an enemy stopped at an Arab's house, he would be treated as a ____________________.

5) Most Middle East women are far less ________________ than men and are not yet ____________________ to them.

6) Most of the people in the Middle East live in ____________ areas.

7) Almost all of the rural people are ____________________.

8) The city dweller is usually a ____________________ or a skilled ____________________.

9) Not all city people can ____________________ or ____________________ but, by comparison, they have more ____________________ than rural people.

10) City people have a higher ____________________________ than rural people.

If the underlined words are false, write the word or phrase that makes the statement true.

1) ____________ Nomads do not build permanent homes.

2) ____________ The bedouins believed that women are of great help in the desert.

3) ____________ Arabs have strict marriage rules.

4) ____________ In most tribes, women are inferior to men.

5) ____________ Iraq has the largest population in the Middle East.

6) ____________ People living in rural areas have advantages over those living on farms.

7) ____________ Rural peasants and nomads have almost no education.

8) ____________ The literacy rate in the Middle East is high.

9) ____________ City people have a higher standard of living than rural people do.

10) ____________ City people have a greater opportunity for social mobility than rural people do.

Answer in complete sentences.

1) Why is the camel so important in the Middle East?

2) Describe the structure of the tribe.

3) Why do desert tribes have a harder life than city-dwelling tribes?

4) Why was a Moslem marriage arranged by the family?

5) Why did the Arab place so much importance on a large family group?

6) What kinds of rights were women given under Islam?

7) What conditions have led to more rights for Arab women?

8) Why do city people take an interest in political movements?

9) How can a trade union and the family be compared in the Middle East?

10) How is city progress helping the whole Middle East?

alif ا	beh ب	teh ت	theh ث	jīm ج	ḥa ح
kha خ	dal د	dhal ذ	ra ر	zīn ز	sīn س
shīn ش	Sad ص	Dad ض	Ta ط	DHa ظ	'ain ع
ghain غ	feh ف	qaf ق	kaf ك	lam ل	mīm م
nūn ن	heh ه	waw و	yeh ى		

The Arabic Alphabet
(read from right to left)

A dot below the letter (as in ḥa) indicates it is aspirated. Capital letters indicate velarization.

Arab League Information Center. Reprinted by permission.

USEFUL ARABIC PHRASES

For those who may wish to try Arabic, the following are some of the more common phrases, questions and answers they may need or encounter.

Good morning (reply)	Sabah el khair Sabah el noor	صباح الخير صباح النور (جواب)
Good evening	Masa-el-khair	مساء الخير
Good night	Laileh sa'eedi; tisbah'ala khair	ليلة سعيده تصبح على خير
Hello (reply)	Marhaba Marhabtain	مرحبا مرحبتين (جواب)
Greetings (Peace be with you)	As Salam'alaikoom	السلام عليكم
(reply)	'alaikoom salam	عليكم السلام (جواب)
Goodbye (the one departing)	B-khatirkum	بخاطركم
(the one remaining)	Ma'-Salami;fi aman illah	مع السلامه ، بامان اللـه
How are you?	Keef halak?	كيف حالك ؟
Well, thank God	Mabsut (a) el hamdu lillah	مبسوط مبسوطه
Welcome (host says) (reply)	Ahlan wa-sahlan Ahlan bekum	اهلا وسهلا (يقول المضيف) اهلا بكم (جواب)
Yes	Na'am	نعـم
No	La	لا
Please	Min fadlak, min fadlik (f)	من فُضّلك (مذكر) من فِضلك (موءنث)

USEFUL ARABIC PHRASES (continued)

After you, I beg you to (enter, eat, take)	Tfaddel, tfaddali (f)	تفضل تفضلي
If God is willing	Inshallah	انشاء الله
Thank you	Shukran, mamnoonak, mamnoonik (f)	شكرا ممنونك ممنونك
What is you name?	Shu ismak? Shu ismik (f)?	شو اسمك ؟ شو اسمك شو اسمك ؟
My name is...	Ismi.....	اسمي .....
Do you speak English?	Btihki ingleezi?	بتحكي انجليزى ؟
I do not speak Arabic	Ana ma bahki 'arabi	انا ما بحكي عربي
How? (In what way)	Keef?	كيف؟
How much? (cost)	Adaysh?	قديش ؟
How many?	Kam?	كم؟
What?	Shu?	شو؟ ماذا ؟
What's the matter?	Shu fee?	شو في ؟
What is that?	Shu hada?	شو هذا ؟
What do you want?	Shu biddak?	شو بدك ؟
Who?	Meen?	مين ؟
Who?	Laish?	ليش؟

USEFUL ARABIC PHRASES (continued)

What is the date?	Mahowa al-tareekh?	ما هو التاريخ ؟
Tommorow is a holiday-	Ghadan O'tlah	غدا عطلة .
Don't be late	La tataa'Khar	لا تتأخر
When did you come?	Mata gi'ta?	متى جئت ؟

ARABIC PRONOUNS

I	Anna	انا
You	Anta	انت انت
He	Huwa	هو
She	Hiya	هي
We	Nahnu	نحن
They	Hum	هم

ARABIC NUMBERS

One	Wahad	١	واحد
Two	Thanayn	٢	اثنين
Three	Thalatha	٣	ثلاثه
Four	'arba'a	٤	اربعه
Five	Khamsi	٥	خمسة
Six	Sitti	٦	ستة
Seven	Saba'a	٧	سبعة

ARABIC NUMBERS (continued)

Eight	Thamania	٨	ثمانية
Nine	Tis'a	٩	تسعة
Ten	'Ashara	١٠	عشرة

INFORMATION IN THE LIBRARY ON FAMILY RELATIONS IN SPECIFIC CULTURES

1) AMERICAN PIONEER

973	Frontier Living
973	The Americans
973	Pioneer Children of America
973	Colonial Folkways
973	Life in Early America
973.2	The Pilgrims
973.2	America Builds Homes
973.2	The First Book of the Early Settlers
973.2	Colonial America
973.2	Colonial Living
973.2	Home Life in Colonial Days
973.2	Home and Child Life in Colonial Days

Encyclopedias:

Colliers
Compton's
World Book

2) AMISH

974.8 Meyer, Carolyn - Amish People: Plain Living in a Complex World

Encyclopedias:

Merit)
World Book) Not a lot on the subject

Vertical File - Religion

3) BUDDHIST

394	Holidays Around the World
915.2	The Land and People of Japan

Encyclopedias:

Colliers - A few sentences that could be applied to topic

Several books in the 290's on religion give history of Buddhism and Hinduism, but very little reference to family life or the effect of religion on it.

4) BUSHMEN

916.8	The Land and People of South Africa - a few sentences

Encyclopedias:

Colliers - Best resource; under African Peoples
Merit - Not much on family
World Book - Small amount of information

5) CHINESE

394	Holidays Around the World
915.1	China
915.1	Looking at China
915.1	The People's Republic of China
915.1	The Chinese Way of Life

Encyclopedias:

Merit
World Book

Vertical File - China

6) CITY LIFE

301.3	The Cities in Tomorrow's World
301.3	Cities and Metropolitan Areas
301.32	Central City/Spread City

Encyclopedias:

World Book

Not much information in any of these sources on family relations, as such.

7) ESKIMOS

919.9	The World of the Arctic
970.1	Eskimos

Encyclopedias:

Compton's)
Colliers) All encyclopedias fairly good
Merit)
World Book)

8) EUROPEAN

914.2	The Land and People of England
914.2	The Land of the English People
914.3	The Land and People of Germany
914.3	Germany/East and West
914.4	The First Book of France
914.4	France
914.5	Life in Europe: Italy
914.5	Italy
914.5	(Life) Italy
914.6	(Life) Spain
914.6	Life in Europe: Spain
943	Germany
945	The Land of the Italian People
945	The Land and People of Italy
946	Spain

Encyclopendias:

Compton's
    England
    Germany - skimpy information
    France - not much information
    Spain
World Book
    England
    Germany
    Spain

9) FARM LIFE

630	The Farmer
917.74	Michigan: Land of Big Water - not much information

Encyclopedias:

Compton's - good
Merit
World Book

Vertical File - Agriculture

10) HUTTERITES (Mormons)

290 A Guide to the Religions of America
973 Frontier Living)
979.2 The Coming of the Mormons) Mostly history

Encyclopedias:

Merit - not much information

Vertical File - Religion

11) INDIAN (Hindu)

394 Holidays Around the World
915.4 The First Book of India
915.4 Getting to Know India - a little information
915.4 Dera: A Village in India - good
915.4 India: Land of Rivers

Encyclopedias:

Merit)
World Book) Not much information

12) JAPANESE

915.2 (Life) Japan
915.2 The Land and People of Japan

Encyclopedias:

Compton's - good
Colliers - not much information
Merit - limited information
World Book - good

13) JEWS

296	Your Neighbor Celebrates	
296.4	The Hanukkah Story	
394	Holidays Around the World	
394	Hanukkah	
394	Passover	
915.6	Israel: Crossroads of Conflict	
915.69	The Land and People of Israel	

14) MEXICAN

917.2	(Life) Mexico	2-3 paragraphs
917.2	The First Book of Mexico	
917.2	Hello Mexico	
917.2	Here Is Mexico	good

Encyclopedias:

Colliers - not much information
Compton's
Merit
World Book

15) MOSLEM (Muslim)

394	Holidays Around the World	
915.6	The Oil Countries of the Middle East	
915.6	The Land and People of Turkey	some information, but not much
915.6	Land Between	
915.61	Turkey	small amount of information
915.69	The Land and People of Lebanon	

16) POLYNESIAN

919	Getting to Know the South Pacific	Limited information on family life
919.6	Let's Travel in the South Seas	

Encyclopedias:

Colliers - good
World Book - under Pacific Islands

Vertical File - Pacific Islands

17) RUSSIAN

914.7 Why the Russians Are the Way They Are
914.7 Soviet Union - not much information
914.7 Getting to Know the U.S.S.R.
914.7 Russia in Pictures

Encyclopedias:

World Book

18) SCANDANAVIAN

914.8 Life in Europe: Norway
914.8 Scandanavian Roundabout
914.81 The First Book of Norway
914.85 Life in Europe: Sweden
914.89 The Land and People of Denmark
914.89 Denmark

Encyclopedias:

Colliers
  Denmark - not much on family life
  Norway) fairly well covered
  Sweden)
Compton's
  Denmark
  Norway
Merit
  Denmark - not much information
World Book
  Denmark)
  Norway) not much on family life
  Sweden)

19) SEMINOLES

970.1 The Seminoles

Encyclopedias:

Merit - not much information

20) SOUTH AMERICANS

918	Hello South America	
918.1	(Life) Brazil	
918.2	Getting to Know Argentina	limited information
918.2	The Land and People of Argentina	
918.4	Bolivia in Pictures	
918.4	The Land and People of Bolivia	
918.5	The Rimac: River of Peru	limited information
918.6	Colombia	
918.6	Let's Visit Colombia	limited information
918.8	The Land and People of Colombia	information mainly on Indians of Colombia
918.8	Guyana in Pictures	limited information on the family

Encyclopedias:

- Colliers
  - Chile - good
- Compton's
  - Argentina
  - Bolivia
  - Chile
  - Ecuador - limited information
  - Paraguay - very limited
- Merit
  - Colombia - not much information
  - Ecuador
  - Peru
- World Book
  - Argentina
  - Bolivia
  - Chile
  - Colombia
  - Ecuador
  - Uruguay
  - Venezuela

Vertical File - Brazil

21) ZULUS

916.8 The Zulu of South Africa
Biography - Chaka King of the Zulus

Encyclopedias:

Merit - not much on the topic

Books on Africa cover mainly the wars of the Zulus.

PEOPLES OF THE MIDDLE EAST

Materials Available from the Detroit Public Schools Libraries

ART

709.32 Glubock, Shirley, The Art of Ancient Egypt

AUDIOVISUAL

Kits

The Arab World: Oil, Power, Dissension

Iran in Transition: Dawn of a New Era

Israel, A Struggle for Survival

The Middle East: A Regional Study

BIBLIOGRAPHY

Wallace, Jan and Pat Key, Children's Literature, 1975, Annotated Bibliography of Arabic and Mexican-American Books

BIOGRAPHY

St. John, Robert, Builder of Israel: The Story of Ben-Gurion

Noble, Iris, Israel's Golda Meir

FICTION

Francis, Dorothy, Laugh at the Evil Eye (Turkish American relationship)

Groseclose, Elgin, The Scimitar of Saladin (Persia - 1920's)

Harris, Rosemary, The Bright and Morning Star (Ancient Egypt)

Jones, Ruth, Boy of the Pyramids (Ancient Egypt)

FOLK AND FAIRY TALES

398 ____________________, The Arabian Nights

398 Courlander, Harold, ed., Ride With the Sun: An Anthology of Folk Tales and Stories from the United Nations

398 Davis, Russell, Ten Thousand Desert Swords

398 ____________________, Demons and Dervishes, selected by Phyllis Fenner

398 Hauff, Wilhelm, The Caravan

398 Lang, Andrew, Arabian Nights

NON-FICTION

Asimov, Isaac, The Near East: 10,000 Years of History

Bahar, Hushang, Getting to Know Iran and Iraq

Benjamin, Nora, Israel

Brilliant, Mashe, Portrait of Israel

Caldwell, John, Let's Visit the Middle East

Chiera, Edward, They Wrote on Clay

Comay, Johan, Israel

Copeland, Frances, Land Between: The Middle East

Copeland, Paul, The Land and People of Syria

Edelman, Lily, Israel: New People in an Old Land

Ellis, Harry, Israel: One Land Two Peoples

Fiegenbaum, Lawrence, Israel: Crossroads of Conflict

Gartler, Marion, Understanding Israel

Hirschfeld, Burt, A State Is Born: The Story of Israel

Hoffman, Gail, The Land and People of Israel

________________, Israel in Pictures, prepared by Peggy Mann

________________, Jordan in Pictures, by Camille Stegmuller

Joy, Charles, Young People of South Asia: Their Stories in Their Own Words

Kemelman, Haim, Come Along to Israel

Lengyel, Emil, Iran

Modern Egypt

The Oil Countries of the Middle East

Turkey

Life (periodical), Israel

Little, Tom, The Arab World in the 20th Century

Mahmoud, Zaki, The Land and People of Egypt

Poole, Frederick, Jordan

Spencer, William, The Land and People of Turkey

Stull, DeForest, Eastern Hemisphere

Taylor, Alice, Egypt

Iran

Wallace, John, Getting to Know Egypt, U.A.R.

Weingarten, Violet, Nile: Lifeline of Egypt

Winder, Viola, The Land and People of Lebanon

COUNTRIES OF THE MIDDLE EAST

Behrain *

Egypt *

Iran *

Iraq *

Israel *

Jordan *

Kuwait *

Oman *

Qatar *

Saudi Arabia *

Sudan *

Syria *

Turkey *

United Arab Emirates *

Lebanon * Yemen (S. Yemen) *

* Arab world

Areas of the Arab world not covered in bibliography include Algeria, Libya, Morocco, and Tunisia.

FOLK AND FAIRY TALES

398 ______________________, The Arabian Nights

398 Courlander, Harold, ed., Ride With the Sun: An Anthology of Folk Tales and Stories from the United Nations

398 Davis, Russell, Ten Thousand Desert Swords

398 ____________________, Demons and Dervishes, selected by Phyllis Fenner

398 Hauff, Wilhelm, The Caravan

398 Lang, Andrew, Arabian Nights

NON-FICTION

Asimov, Isaac, The Near East: 10,000 Years of History

Bahar, Hushang, Getting to Know Iran and Iraq

Benjamin, Nora, Israel

Brilliant, Mashe, Portrait of Israel

Caldwell, John, Let's Visit the Middle East

Chiera, Edward, They Wrote on Clay

Comay, Johan, Israel

Copeland, Frances, Land Between: The Middle East

Copeland, Paul, The Land and People of Syria

Edelman, Lily, Israel: New People in an Old Land

Ellis, Harry, Israel: One Land Two Peoples

Fiegenbaum, Lawrence, Israel: Crossroads of Conflict

Gartler, Marion, Understanding Israel

Hirschfeld, Burt, A State Is Born: The Story of Israel

Hoffman, Gail, The Land and People of Israel

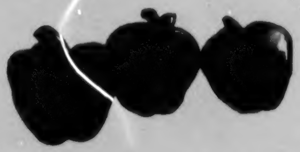
_________________, Israel in Pictures, prepared by Peggy Mann

_________________, Jordan in Pictures, by Camille Stegmuller

Folk Tales

FOLKLORE UNIT

The folklore of a culture reveals much about the people. When children study various folklore, they learn of the efforts of people to explain the strange phenomena of nature; to understand and interpret the way of human beings with each other; and to express the universal emotions of joy, fear, jealousy, sadness, and wonder. These efforts are found in songs, verses, fables, tales, myths, legends, and superstitions. Folklore helps children understand themselves because it deals with values as living forces which motivate behavior. Conflict and change are presented in a simple way, enabling the student to clearly see how someone else has met and dealt with these aspects of life.



Topic: Common Themes in Folk Tales

Objectives:

1) Students will define folk tale.

2) Students will identify some common topics for folk tales.

3) Students will recognize differences among several versions of the same story.

4) Students will make a hypothesis about these differences.

Skills: Defining, comparing and contrasting, hypothesizing

Materials: Paper, pencils, variations of the "The Gingerbread Boy" tale from different countries.

Procedures:

1) Ask students what folk tales are. Final definition should include "stories that people tell over and over again about subjects that are important to a given culture".

2) Ask students if they can name any American folk tales or folk heroes. (Examples: Br'er Rabbit, Davy Crockett, Sasquatch - Big Foot)

3) Divide class into small groups. Ask groups to compile list of experiences they would like to hear about if they belonged to a certain culture. Examples of types of cultures are:

   a) Nomadic hunter-gatherer
   b) Settled hunter-gatherer
   c) Agricultural society
   d) Group of families in medieval Europe
   e) American pioneers in a wagon train.

4) Write their suggestions on the board. The following topics should be included:

   a) Humor (as a relief from hard work)
   b) Hunger and the relief that comes from a strike - of deer, buffalo, or seal)
   c) Threat from a neighboring tribe
   d) Bravery
   e) Conquest or defeat
   f) Growing up: initiation into adult group
   g) Aging and death

5) Discuss how this list fits with our society today. What additional topics would we want to hear stories about?

6) Demonstrate the commonalities in folk tales of various cultures by reading "The Gingerbread Boy" - U.S., "The Pancake" - Norway, "Johnny Cake" - England, and "Wee Bannock" - Scotland.

7) After reviewing the definition of "folk tale", have students hypothesize about the differences in the folk tales just read. (How the differences might have come about and why.)

*** Suggested Activity ***

Begin planning a folk fair as the culmination of the unit. Include the community as much as possible. Fair activities can include:

Folk art displays
Storytelling
Handicraft demonstrations
Puppet or dramatic versions of folk tales
Musical performances
Traditional games
Samples of traditional foods and medicines.

Topic: The Wisdom of Proverbs

Objectives:

1) After reading proverbs of the Hausa of Nigeria, students will draw inferences about their homeland and about some Hausa values.

2) Students will explore the wit of the Islamic world through reading their proverbs.
3) Students will identify some of the major functions of proverbs.
4) Students will interpret a proverb by creating a short story about it.
5) Students will design a poster on which they use a favorite proverb.

Skills: Inferencing, interpreting, creative writing

Materials: "Islam Proverbs" handout, paper, pencils, poster board, magic markers or crayons

Procedures:

1) Read the following proverbs to the students:
   a) Don't cry over spilled milk.
   b) Do unto others as you want them to do to you.
   c) Easy come; easy go.
   d) Don't put off until tomorrow what you can do today.
2) Explain that these short bits of wisdom are called proverbs and that people all over the world have been using them for thousands of years. Continue to explain that a proverb offers advice about a problem that comes up again and again in life.
3) Write the following proverbs, popular among the Hausa people of northern Nigeria, on the board:
   a) It is when one is in trouble that he remembers God.
   b) The man who is carried on another man's back does not appreciate how far off the town is.
   c) A stone in the water doesn't comprehend how parched the hill is.
   d) The man with one eye thanks God only after he's seen a blind man.

e) Faults are like hills: you stand on your own and talk about those of other people.

4) Have students read the proverbs and list things they say about the geography, climate, values, and beliefs of the Hausa people. Compare with findings of other students.

5) Ask the students to interpret the meaning of these poems. Call on volunteers.

6) Hand out the "Islam Proverb" sheet.

7) Discuss with students the meaning of the proverbs. Have them discuss the following questions:

a) What do the Islamic proverbs tell you about the lifestyle of these people?
b) Do they live close to the soil?
c) What kind of behavior do they value?
d) Are these people pessimists, optimists, or realists? (Define terms for students.)

8) Instruct students to think of a proverb that is important to them. (If students have difficulty thinking of one, remind them that parents and grandparents often have sayings that they use over and over.)

9) Write a short paragraph telling why that proverb has been important, how and from whom it was learned, on what occasions it has been remembered, how it has been influential, and to whom it has been passed along.

10) Compare and discuss these paragraphs.

11) Write a paragraph or short story which illustrates the message of one of the following proverbs:

a) Young gambler-old beggar. (Germany)
b) The love of money is the root of all evil. (Israel)
c) Many a good man is to be found under a shabby hat. (China)
d) By trying often, the monkey learns to jump from the tree. (Zaire)

12) Have students choose a favorite proverb and design a poster which illustrates the proverb.

ISLAMIC PROVERBS

Moroccan Proverbs

Among walnuts only the empty one speaks.

The world has not promised anything to anybody.

The pumpkin gives birth and the fence has the trouble.

Lebanese Proverbs

Lower your voice and strengthen your argument.

He who has money can eat sherbet in hell.

He makes a wine cellar from one raisin.

His brains hang at the top of his fez.

Persian Proverbs

The drowning man is not troubled by rain.

Trust in God, but tie your camel.

A thief is a king till he's caught.

What is brought by the wind will be carried away by the wind.

Topic: Folk Tales Tell of the Origin of Things

Objectives:

1) Students will understand the functions of folk tales about origins.
2) Students will read tales explaining the origins of certain natural phenomena.
3) Students will write a folk tale which tells of the origin of something.

Skills: Creative writing, reading, hypothesizing

Materials: "The Origin of Thunder" and "Why the Rabbit Is Timid" handout, "Why the Chameleon Shakes His Head" and "The Message from the Moon" handouts, paper, pencils, drawing paper

Procedures:

1) Explain to students that many folk tales try to tell of the origin of things around them. Often these tales try to explain strange phenomena of nature or conditions people observe around them.
2) Read "The Origin of Thunder" and "Why the Rabbit Is Timid" handouts.
3) Have students discuss what they learned about the Chippewas through reading "Thunder". From reading these two tales, what things are of general importance to the Indian culture? Hypothesize on what these tales came to be (satisfy curiosity, made them feel more secure, comfort, enriched lives).
4) Read "Why the Chameleon Shakes His Head" and "The Message from the Moon" handouts.
5) Have students discuss why they think animals were so important in many folk tales. What human characteristics do we see demonstrated by each of the animals in these two folk tales?
6) Have students form groups of two or three and instruct them to create a folk tale that explains the origin of something in nature. (Examples: lightning, why trees shed leaves, why the elephant has a trunk, an eclipse of the sun.)

7) Have students illustrate a scene from their story when they have completed it.

*** Suggested Activities ***

1) Students may wish to dramatize a folk tale or put on a puppet play.

2) Make a mural that illustrates folk tales from different countries. Include name of tale and country of origin.

3) A good source of folk tales which tell of the origin of natural facts and animals ways is the Anarsi, the spiker, tales. These tales are from the Ashanti people of Africa's Gold Coast and include explanations for why all spiders are bald, why the moon is in the sky, why turtles have hard shells, and why the leopard has spots.

WHY THE RABBIT IS TIMID

By Louisa Kenney, Klamath

The Klamath Indian people tell this story about why the rabbit is timid.

Once upon a time all the fowls and beasts were friends. They lived in the woods together and spoke the same language. This friendship continued for many long centuries.

One bright day, as the animals were having their usual annual meeting, the rabbit prophesied that the time was drawing near when a great change would take place. He said that friendship among some would be broken forever.

The food had always been plentiful for all. They had never thought of the idea of eating each other's flesh.

But shortly after this annual meeting, the animals noticed that the berries and fish were becoming scarce. Soon many of the animal died of starvation. Now the stronger ones seized and devoured the helpless. The fowls began killing and eating each other.

Since that day, the various animals and fowls have not been friends.

The rabbit, who was looked upon as the cause of the famine, was searched throughout the deer forest. He was frightened, and hid in the bushes all day; at night, while the animals were asleep, he would come out for food.

From that day to this the rabbit has always been timid, and is very seldom seen in broad daylight. Unless he is tame, he will scurry away and hide.

THE ORIGIN OF THUNDER

As Told By the Chippewa Indians

Once upon a time three Indians went hunting. They walked for three long days and nights but could see neither game nor forests.

Finally they came to a tall tree. One of the hunters climbed up to the top branches of the tree in order to look for game.

From the tree-top a path led to an Indian teepee in the clouds. This man at once informed his companions on the ground about the teepee in the clouds. He instructed them to follow him into the clouds.

Arriving at the teepee, they entered, and joined other Indians who were smoking their pipes. After feasting for some time, they all went out to hunt.

The reports of their guns were heard on the earth. Today there are many Indians who believe that every time it thunders those Indians are hunting in the clouds upon the Happy Hunting Grounds.

One Indian, upon returning to earth, told the Chippewas that by offering up smoke as a sacrifice to the thunder, it would stop the thunder.

Some Indians still follow the custom of smoking during a storm, to appease the thunder.

WHY THE CHAMELEON SHAKES HIS HEAD

Bemba Tribe, Northern Rhodesia

Imbwa the dog and Lufwilima the chameleon, they were friends.

One day man, the hunter, was coming back from killing game, and Imbwa the dog was trotting behind. Lufwilima the chameleon called to him, saying, "Where are you going, and why do you trot this way at the hunter's heels?"

The dog said, "The man and I are partners. We go hunting together. I catch game for him. He kills the animals for meat, and we share together."

The chameleon said, "Is this really so? I did not know that man shared his meat this way."

"It is true," the dog said. "When the food is cooked, each of us takes what he needs."

Imbwa the dog followed the hunter. Lufwilima the chameleon followed the dog. When they arrived at the village, the hunter's wife cooked the meat, and when it was cooked, she put some in a bowl and set it on the ground by her husband. The man took some and put it in his mouth. Then Imbwa the dog trotted up and took some from the bowl. Lufwilima the chameleon said, "It is true, they share together".

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Just then the hunter picked up a large stick and hit the dog on the head, making him drop the meat. Imbwa cried out loudly and ran off into the bush.

Lufwilima was shocked and amazed by what he had seen. He went away shaking his head and saying, "Yangu, yangu, yangu! It is unbelievable! Why, the dog is his friend, he helps him catch meat! Yet the hunter struck him on the head! Man is no good. He is ungrateful. I will not live near man. I will live in the bush."

It is true: the chameleon lives in the bush and stays away from man. Whenever he remembers how the hunter struck Imbwa for taking a piece of meat, he moves his head up and down as though to say, "Yangu, yangu! It is unbelievable!"

THE MESSAGE FROM THE MOON

Hottentrot Tribe, South Africa

Always it has been this way, since the beginning: The moon grows round and flourishes, then it fades and dies. But then it grows and flourishes again. It dies and comes to life again.

It is said that once the moon wished to encourage human beings by sending them a message. She selected the grasshopper for her messenger and instructed him this way:

"Go down to the place where people live and tell them, 'Just as the moon dies each month and comes back to life again, so it shall be with people. You too shall die and come again to life."

The grasshopper began his long journey. On the way he met the hare, who asked him, "Where are you going, and why are you so far from home?"

The grasshopper answered, "I am going to the place where people live. I bring them a message from the moon. I shall tell them that as the moon dies and comes back to life, so it will be with them. They too will die and come back to life."

"You are slow, you are an awkward runner," the hare said. "I shall take the moon's message to people." He left the grasshopper, and running swiftly, he came to the place where people live. He went in the center of the village, calling out, "A messenger has arrived!"

The people gathered around the hare and asked, "What is the message you have for us?"

The hare said, "The moon has sent me to tell you this: Just as she dies and remains dead, so shall people die and remain forever dead."

When the people heard this, they asked, "Is this the way it is going to be?"

And the hare said again, "Yes, why do you question me? The moon said, 'Just as I die and remain dead, so people will die and remain forever dead."

Then he returned to the moon to report that he had delivered her message.

"I selected the grasshopper as my messenger," the moon said. "How then did the hare carry my message?"

"The grasshopper was slow and awkward," the hare replied. "Therefore, I took the burden from him. Just as you instructed him, I told people that as the moon dies and remains dead, so men will die and remain forever dead."

The moon grew angry. She said, "This was not the message I gave to grasshopper. I told him, 'Just as the moon dies each month and comes back to life again, so it shall be with people.'

You have told them that people shall die and remain dead. The thing that you told them was false!"

With these words, the moon picked up a piece of wood and struck the hare on the nose, causing it to split. Ever since that day the hare's nose has looked this way.

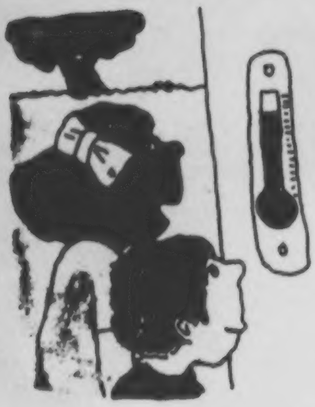
But people had listened to the false message that the hare had brought them, and they believed what they were told.

FOLK CUSTOMS OF APPALACHIA

Class: English

Objective: To have students be exposed to some of the folk customs of Appalachia and to compare them to their own.

Procedure: Read the excerpts taken from Foxfire by Eliot Wigginton. These are home remedies. Have the students answer the following questions:



1) Have your friends or relatives ever tried any of the above remedies? Which ones? Did it work?
2) What home remedies do you use?
3) Report on some other home remedies that either your family uses or that you have heard other people use. What are they for?
4) Pick several of the remedies and draw a picture depicting them.

Materials: Excerpt from Foxfire (see attached), paper, pencils

Evaluation: Answers to questions.

The following are some old home remedies from the people of Appalachia. They are taken from the book by Eliot Wigginton called Foxfire.

Asthma

Drill a hole in a black oak or sourwood tree just above the head of the victim, and put a lock of his hair in the hole. When he passes that spot in height, he will be cured.

Bleeding

Place a spider web across the wound.

Chest Congestion

Make an onion poultice by roasting an onion, then wrapping it in spun-wood rags and beating it so that the onion juice soaks the rag well. Apply these rags to chest.

Render the fat of a polecat. Eat two or three spoonfuls. This brings up the phlegm.

Colds

Take a three-pound can of pine twigs and rabbittobacco. Boil together and strain. Drink some every three hours, taking no more than one full joice glass within a twelve-hour period.

Cramps

To cure cramps in the feet, turn your shoes upside down before going to bed.

Croup

Put some groundhog oil on some hot flannel rags and place the rags on the child's chest.

Freckles

Buttermilk and lemon juice mixed together and put on freckles will remove them. Put sap from a grapevine on them.

Headache

Bind wilted beet leaves on the forehead.
Tie a flour sack around your head.

When you get your hair cut, gather up all the clippings. Bury them under a rock and you will never have a headache. Old-timers would never allow their hair to be burned or thrown away as it was too valuable.

Nosebleed

Take a small piece of lead and bore a hole in it. Put a string through the hole, tie it, and wear it around your neck. Your nose won't bleed. Lie down and put a dime on your heart.

Warts

Stick the hand which has warts on it into a bag and tie it up. The first person who opens it will get your warts.

Have your friends or relatives ever tried any of the above remedies? Which ones? Did it work?

What home remedies do you use?

Report on some other home remedies that either your family uses or that you have heard other people use. What are they for?

Pick several of the remedies and draw a picture depicting them in action.

CHINESE FOLKTALES

Class: English

Objective: Students will develop listening skills and interpret folktales and illustrate them

Procedure: Listen to the record. Discuss orally an interpretation of the folktales (symbolism, morals, etc.) Illustrate a scene from one of the folktales.

Materials: Album "Chinese Folk Tales", pencils, drawing paper, crayons.

Evaluation: Matching the illustration to the folktale.

AFRICAN FOLKTALES

Class: English

Objective: Students will develop listening skills and interpret folktales.

Procedure: Listen to the album. Discuss orally the interpretation of folktales (symbolism, morals, etc.). Take a quiz on tales. Make a wall mural of folk tales. (Quiz attached.)

Materials: Filmstrip kit "African Stories and Legends", paper, pencils, record player, quiz, bulletin board paper, poster paints

Evaluation: Quiz results, completion of mural

"WHY APES LOOK LIKE PEOPLE"

-- A Black Folktale

Class: English

Objective: To familiarize students with the contribution of Black folktales to the body of literature.

Procedure: Read "Why Apes Look Like People" and answer these questions:

1) How did apes come to look like people? Why did this happen?
2) What is the moral of the story?

Materials: Copies of the book Black Folktales by Julius Lester, paper, pencils

Evaluation: Successful answers to the above questions.

INDIAN SYMBOLS

Class:	English
Objective:	To become familiar with the Indian folktale and its characteristics.
Procedure:	Students will read the folktale "The Old Man and the Maiden" from Myths of the Red Children. Discuss the symbols in the tale representing characters in the tale. Discuss the Nature symbolization in the tale.
Materials:	Copies of "The Old Man and the Maiden", paper and pencils
Evaluation:	On a sheet of paper have students discuss the relationship of the Indian to Nature.

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THE OLD MAN AND THE MAIDEN

At the rim of a forest stood a birchbark wigwam. Inside there was a fire that had burned to a few coals.

An old man dressed in a wolfskin robe sat by the fire. His hair was white like frost, and his face was wrinkled.

The old man took a stock from the heap beside him and put it on the fire. In the glare of the blaze, his face looked as yellow as dried willow leaves. Wisps of smoke made billowing shadows on the roof. Outside the wind howled.

Twilight and darkness came, and still the old man sat. Before morning, he had put his last stick on the fire. "When this has burnt, the fire will die," he said. He rested his head on his arm and shut his eyes.

Suddenly he woke. The wind had stopped, and he could hear footsteps. Then someone pushed aside the rawhide curtain that hung over the entrance.

A beautiful maiden stood in the doorway. She was as slender as a poplar tree. Her cheeks were red as roses, and coal-black braids hung to her feet. Her robe was made of grass, and she was shod in moccasins made of lillies. As the maiden smiled, sunlight shone through the door behind her.

The old man frowned. "I am an old man who brings snow and cold. Who are you?"

"I am a maiden who brings warm winds and sweet flowers," said the girl.

"You must go away," said the old man. "If you do not, I shall frighten you with my coldness. When I blow my breath, white frost forms. The lakes and rivers are covered with ice."

The maiden smiled. "When I breathe, the air grows warm. The ice melts on lakes and rivers."

Warm sunlight poured through the doorway and fell on the old man's face. He seemed to shrink back as he spoke again. "When I shake my white hair, the air is filled with snow. Soon the earth is covered with snow."

The maiden said, "When I shake my hair, warm rain falls. Soon the snow melts, and the earth is green again."

The old man looked up with frightened eyes. "When I walk in the forest, cold winds blow. Leaves fall from the trees, and grasses die."

The maiden answered him, "When I talk in the forest, the warm sun shines. The trees put forth leaves, and flowers spring up."

Then she touched the old man gently. His eyes began to close, and he slumped to the floor. Smaller and smaller he grew, and his hair began to melt away. Soon he was invisible.

The maiden walked into the forest. Warm winds blew. The trees put out leaves, and flowers sprang up wherever the maiden stepped.

In many Indian tales, the characters stand for wonders of nature like the rain, the sun, and the seasons. In this story, who is the old man? ______________________________

____

Who is the maiden? ______________________________

Why is the maiden dressed in grass and lillies? ____________

____

Why is the old man dressed in a wolfskin? ______________

____

Why did the old man want the maiden to go away? ____________

____

____

AMERICAN INDIANS

Content Area: Social Studies

Grade Level: - 8th grades

Objective: To introduce some Indian legends to the students.

Materials: Filmstrip entitled "Indian Legends" from American Backgrounds Filmstrip Library

Procedures:

1) Have students tell about any Indian legends they might know about.
2) Explain the term "legend".
3) Remind students of any legends that they might have heard about (Paul Bunyan, Pecos Bill, Robin Hood, etc.)
4) Show the filmstrip on Indian legends.
5) Discuss the legends in the filmstrip with the class.

Evaluation: Class discussion.

AMERICAN FOLK MUSIC

Content Area: Music Appreciation

Grade Level: 3rd - 8th Grade

Objective: Students will be able to recognize and identify by name American folk music.

Materials: Film entitled "Discovering American Folk Music"

Procedures:

1) Show movie entitled "Discovering American Folk Music".

2) Discuss the following questions and points of interest:

    a) Name some of the types of American Folk music.

    b) How does jazz, blues, ragtime, and swing relate to each other?

    c) Is American folk music peculiar to any one ethnic group?

    d) How does bluegrass, country and western, and Nashville relate to each other?

    e) What is the Motown sound?

Evaluation: Participation in class discussion of the movie.

AMERICAN MUSIC

Content Area: Music Appreciation

Grade Level: 3rd - 8th grades

Objective: The students will be able to trace the roots of American music back to its origins in African and European music.

Materials: Movie entitled "American Music: From Folk, Jazz and Pop".

Procedures:

1) Show film "American Music: From Folk, Jazz and Pop".
2) Discuss the following questions and points of interest:
   a) Name some of the rock groups mentioned in the film (Dave Clark Five, Temptations, Supremes, Beatles, Rolling Stones).
   b) Name three of the music centers discussed in the movie (Detroit-Motown Sound, Nashville, New Orleans, St. Louis, Chicago, New York).
   c) Name the ethnic groups or music shown in the movie (Negro Blues, Grand Ole Opry, Bluegrass Sound).
   d) How is American music a mixture of African and European music?

Evaluation: Classroom discussion

NON-FICTION

133.4 Alderman, Clifford, Witchcraft in America

301.44 Coles, Robert, Still Hungry in America

301.44 Wittlesey, Susan, Vista

309.1 Johnson, Lyndon B., This America

309.1 Roberts, Bruce, Where Time Stood Still

917.4 Sutton, Ann and Myron, The Appalachian Trail

917.4 Toone, Betty, Appalachia

917.5 Sutton, Felix, West Virginia

Short Stories

808.3 Stuart, Jesse, My Land Has a Voice

APPALACHIA

(Materials Available From Detroit Public School Libraries)

BIOGRAPHY

Blackburn, Joyce, Martha Berry: Little Woman With A Big Dream

Wilkie, Katharine, Frontier Nurse, Mary Breckinridge

CRAFTS

745.5 Facklam, Margery, Corn-Husk Crafts

FICTION

Cleaver, Vera and Bill, Where the Lillies Bloom

The Mimosa Tree

Curry, Jane, The Watchers

Lorenzo, Carol, Heart-of-Snowbird

Stephens, Mary Jo, Witch of the Cumberlands

Stuart, Jesse, Save Every Lamb

FOLK AND FAIRY TALES

398 Chase, Richard, The Jack Tales

398 Leach, Maria, Whistle in the Graveyard

398 Schwartz, Alvin, Whoopers

398.3 Schwartz, Alvin, Cross Your Fingers, Spit in Your Hat

MUSIC

784 Glass, Paul, co,p., Songs of Hill and Mountain Folk

Nutrition

NUTRITION UNIT

Children do not always eat foods that are nutritionally sound. Therefore, students will learn the importance of proper nutrition and the effects of poor nutrition. Also, students will understand that different racial and cultural groups in this country obtain the minimum daily requirements for proper nutrition from different types of food. On a broader scope, students will gain insight into how and why people live the way they do in certain countries by studying their eating patterns that are often associated with geographic location and cultural ties. Finally, students will learn more about ethnic groups within their city by studying diverse ethnic eating patterns.

Content areas included in this unit:

Social Studies, Language Arts, Art, Science, Health, Home Economics, and Math

Topic: Basic Food Groups

Objectives:

1) Students will often define the word "nutrition".
2) Students will list the benefits of proper nutrition and the effects of poor nutrition on total body health.
3) Students will identify the four basic food groups in writing.
4) From a list of familiar foods, students will categorize the foods according to the major ingredient into one of the basic food groups.

Skills: Defining, generalizing, categorizing.

Materials: Magazines, glue, scissors, and poster board.

Procedures:

1) Write the word "nutrition" on the board. Ask the students to give their definition of the word and arrive at a group definition.

2) Have students suggest some of the benefits of proper nutrition (e.g. strong teeth, proper body growth) and the effects of poor nutrition (e.g. weak teeth, susceptibility to disease, malnutrition).
3) List the four basic food groups on the board (dairy group, meat and protein group, fruit and vegetable group, bread and cereal group). Have students give examples of food from each group.
4) Working in groups, students will make collages of food representing each of the food groups. Be sure to include food from different racial and cultural groups. These should be put on display around the room for reference throughout the unit.

Evaluation:

1) Given paper and pencil, students will list the four basic food groups without error.
2) Given a list of 20 familiar foods, students will put them into the correct food group.

*** Suggested Activity ***

Students may wish to write a puppet play and construct puppets introducing the four basic food groups. Characters would be foods representing each group. The play could be presented to other classes.

Topic: Eating Patterns

Objectives:

1) Students will identify their own basic eating patterns.
2) Students will compare their eating habits with the general population of the United States and with the general populations of five selected countries.
3) From data, students will make a hypothesis regarding their eating habits.

Skills: Comparison, classification, listing, location, recording, researching, hypothesizing.

Materials: "Fat Albert" and "Wise Owl" run-offs, World Almanac, Information Please Almanac, Statistical Abstract of United States.

Procedures:

1) Students will use "Wise Owl" run-off to record what they ate for lunch and determine if it was a well-balanced meal.
2) Students will complete the "Fat Albert" log of all the food they ate yesterday.
3) After completing the two exercises, help students hypothesize about what they think American eating habits are. Collect data to prove statements true or false.
4) Using reference materials, students will determine typical eating habits around the globe in five selected countries and chart the information.
5) Students will list in chart form the consumption of meat and other sources of protein in five selected countries and compare to the United States.

Evaluation: Using selected reference materials and mimeographed sheets, each student will complete all assignments with eighty-five percent accuracy.

WHO-O-O ATE A BALANCED LUNCH TODAY?

➡ MAKE A LIST OF ALL THE FOODS YOU HAD FOR LUNCH TODAY.

1. ____________
2. ____________
3. ____________
4. ____________
5. ____________
6. ____________
7. ____________
8. ____________

➡ NOW PUT THE FOOD YOU ATE INTO THE CORRECT FOOD GROUPS.

BREADS AND CEREALS	FRUITS AND VEGETABLES	MEATS AND FISH	DAIRY PRODUCTS

HEY-HEY-HEY

WHAT DID YOU EAT YESTERDAY?

➡ MAKE A LOG OF ALL THE FOOD YOU ATE YESTERDAY.

BREAKFAST	LUNCH	DINNER	SNACKS

NOW COMPARE WHAT YOU EAT TO WHAT PEOPLE EAT IN OTHER COUNTRIES.

Topic: Relating Eating Patterns With Selected Geographical Landforms and Climate

Objectives:

1) Students will graph class food preferences and locate origins on map.

2) Students will identify the:

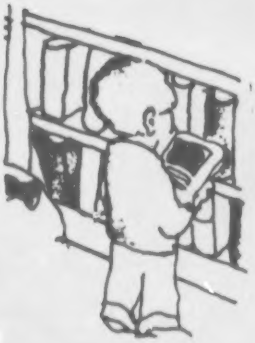
   a) landform
   b) climate
   c) major source of protein
   d) major carbohydrate staple
   e) availability of food

   for seven selected countries around the world, and record the information on a graph.

3) Students will compare and contrast the resources of the selected countries and suggest ways to more equitably distribute the food supply.

Skills: Graphing, researching, charting, classifying, map interpretation, locating, reading, problem solving.

Materials: World map, research materials that would cover the countries of:



Mexico	plateau
Yemen	peninsula
Zaire	grassy plain - hot
Argentina	temperate plain
Japan	mountainous island
Great Britain	island - plains
U.S. - Alaska (Eskimo)	tundra - frigid polar climate

(or any other countries that would cover the same landforms and climates), encyclopedias and atlases.

Procedures:

1) Students will list their favorite food. Using the results, the students will construct a graph of class preferences.

2) Determine the country of origin of each favorite food and mark the location on a world map.

3) Working in teams, students will construct a chart and research each of the seven countries to determine the pertinent information.

4) Using a world map, students will locate each of the countries.

5) After a class discussion on the similarities and differences between each of the country's eating patterns, students will compare the countries and contrast two countries in a short paper.

6) Hold a class discussion on how the problem of food distribution could be solved. The ideas should then be rank ordered twice. The first time from the point of view of a rich nation; the second time from the point of view of a poor nation with a large population.

Evaluation: 1) Using selected references, students will complete the chart of information on seven countries.

2) In a comparison paper, using their completed chart, students will be able to list at least four similarities.

3) In a contrast paper, using their completed chart, students will be able to list at least four differences.

Topic: Relating Ethnic Food to Cultural Ties

Objectives:

1) Students will be able to identify various ethnic foods prepared in Detroit.

2) Students will demonstrate good letter writing form and technique when writing a letter to an ethnic restaurant in the Detroit area.

3) Students will demonstrate good interviewing technique while gathering data on the types of ethnic food eaten by people in the school community.

Skills: Interviewing, classifying, letter writing, referencing

Materials: Ethnic Directory or Yellow Pages, paper, pencils, envelopes, stamps, survey forms.

Procedures:

1) Using the Ethnic Directory or the Yellow Pages, students will choose five different ethnic groups and list the name and address for a restaurant for each group.

2) Review the rules for letter writing and have the class suggest possible sentences for inclusion in the form letter.

3) Have the class decide on the final form and place a draft on the board. Check spelling and punctuation carefully. After revision, place the final draft on the board to use as a guide for students. Students should copy the letter and personalize where possible. Each student should ask the proprietor for a menu from his/her restaurant to become part of a permanent school collection. Suggestions for how the menu might be picked up could be part of the letter, and follow-up thank you notes should be sent.

4) Instruct each student to bring in favorite family recipe from home. Have the student recopy and illustrate the recipe. Each should have the name of the ethnic group highly visible and the contributor. These can serve as the basis for a bulletin board that the menus would be added to when they become available.

5) Review good interviewing techniques.

6) Help students construct a survey form to determine the kinds of ethnic foods eaten in the school community.

7) Pilot the survey on a selected group of students in the school.

8) Tally these results and discuss problems with the instrument and revise if necessary.

9) Depending on your community, consider how the survey should be made. Review technique and have students survey at least ten people each.

10) Tally results.

11) Have students consider the data and make generalizations from the information.

12) What additional questions are raised by your survey? How might the class answer those questions?

Topic: Cultural Origins of Food We Eat

Objectives:

1) Students will identify familiar and unfamiliar foods with their cultural origin and significance.

2) Students will compute the cost of preparing certain foods for the class.

3) Students will prepare foods whose cultural origin and significance they have studied.

Skills: Computation, multiplication and division of fractions and whole numbers, classifying, measuring, reading.

Materials: Ethnic cookbooks, paper, pencils, "Look Who Gave Us . . ." handout, "M-m-m Good" handout.

Procedures:

1) Using ethnic cookbooks, students will copy a recipe. Be sure to note origins, native name, and any special significance the food has to its culture.

2) Students will halve, double, and triple their recipe.

3) Students will rewrite the ingredients of their recipe so that it could be made to feed the whole class.

4) Using the "Look Who Gave Us . . ." handout, students will read and discuss the contributions of different groups and the significance of certain foods to their culture.

5) Given simple recipes whose ingredients would feed the number of people in class, students will compute the cost of the ingredients at current prices.

6) Students will prepare recipes from the "M-m-m Good" handout.

American Indian Contributions

corn, tomatoes, squash, wild rice, many varieties of beans, pumpkins, pineapples, avocados, peanuts, maple sugar, mincemeat pie, and chewing gum

Most Indians regarded corn as a gift from the gods to be treasured and surrounded with sacred ceremony. The Indian word for corn meant "our life". Corn saved the Pilgrims from starvation. An Indian chief, Squanto, taught early colonists how to insure an abundant crop by planting a fish head for fertilizer along with the kernels.

Mexican Contributions

popcorn, chili peppers, chocolate

Corn plays an important role in Mexican cooking. Flour is also important. Corn or flour is used to make a thin pancake called a tortilla. Tortillas are present at every meal in some form or another. Rolled around meat or cheese it becomes a taco; covered with a sauce it is called an enchilada; and flour tortillas filled with beans are called burritos.

African Contributions

greens, various types of peas and beans, okra, yams, barbecue sauces, and corn pone

In Africa, cornmeal pate was wrapped in banana leaves and baked on hot ashes to make corn pone. In America, cabbage leaves were used instead. Gumbo z'herbes, found in Creole cooking, is a dish made of wild and cultivated greens which originated in the Congo.

Okra is native to Africa and is used in making different kinds of gumbo, a thick stew. The origin of the word gumbo may have been derived from the African term for okra, "kin-gombo" or "ngombo".

On New Year's Eve, it is a tradition with some Black Americans to serve greens and Hopping Johnny (black-eyed peas cooked with ham hocks and rice) which represents an abundance of money and good luck for the coming year.

Indian Shuck Bread

While a corn husk is soaking in cold water, mix the following ingredients in a small bowl:

> 3 tablespoons cornmeal, 1/8 teaspoon salt, 1/8 teaspoon baking powder, and 1 tablespoon hot water

The stiff batter is spooned onto the drained and dried corn husk. The husk is folded over to form a sealed package and tied with string. This is boiled in a pot of water for about 10 minutes. Remove from water, cut string, open husk, and eat plain or with syrup.

(This may have been originally baked in the hot ashes of an open fire and became known as ash cake.)

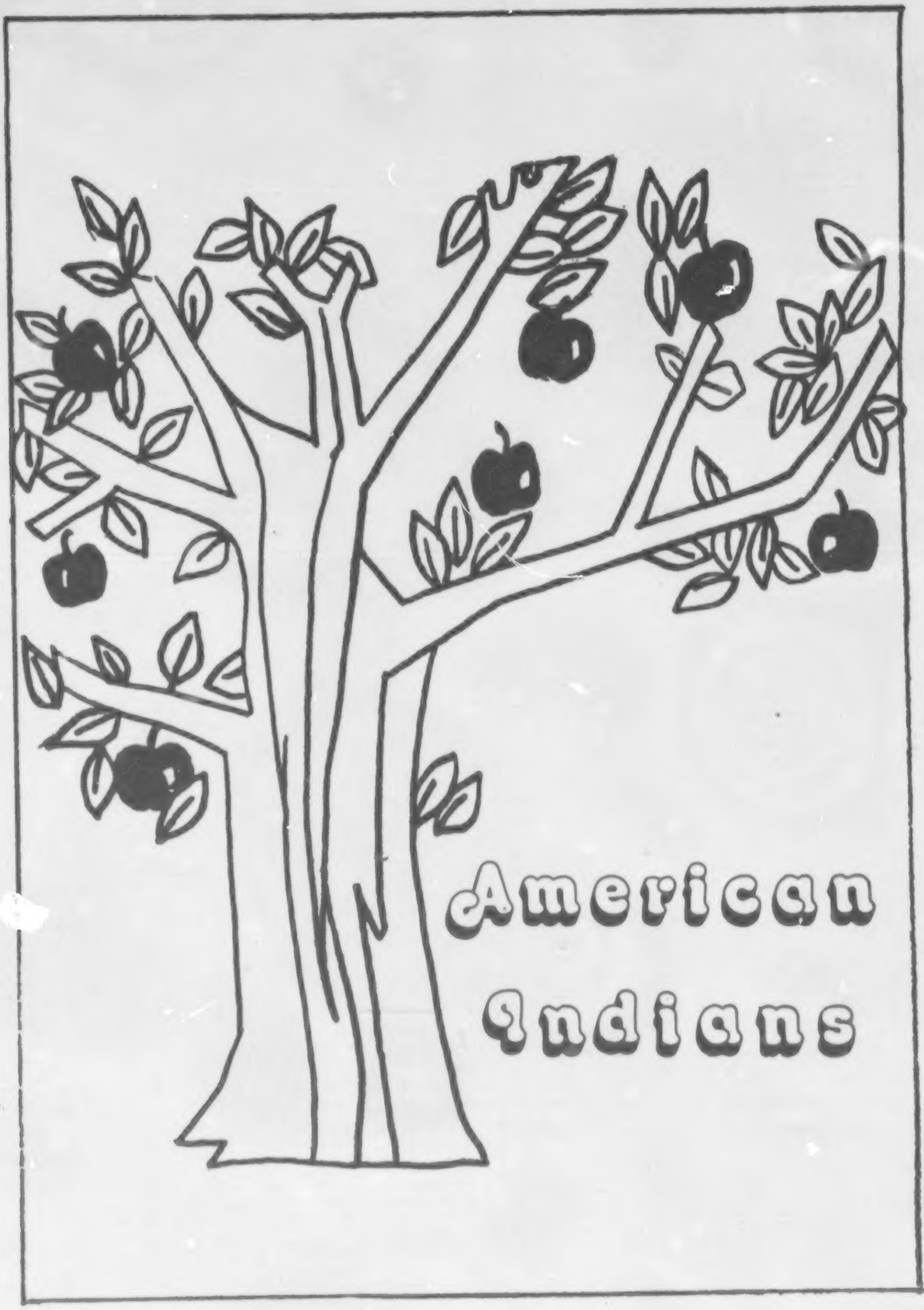
Chocolate Drink

About 400 years ago in Mexico, Montezuma introduced the Spanish explorer, Cortez, to xoco-latl, his favorite drink, made from a paste of roasted cocoa seeds ground up with water, spices, and pulverized vanilla pod. The mixture was beaten until foamy and then eaten with a jeweled spoon or drunk from a golden goblet.

Mix 2 teaspoons of plain unsweetened cocoa and 3 teaspoons of cold water added a few drops at a time to make a paste. Add ½ teaspoon of vanilla extract and ½ cup of cold water. Mix with an egg beater to a frothy consistency while chanting "Bati, Bati, sho-co-lat-tie."

Sweet Potato Pie

Filling: Bake 2 large sweet potatoes or yams until soft. With a fork, mash them in a large bowl. Add 1 cup fresh or canned milk, ½ cup sugar, ¼ pound melted butter, one egg, and ½ teaspoon nutmeg. Raisins may be added, or the pie may be topped with marshmallows. Spoon some filling into a small aluminum foil tart pan lined with a circle of unbaked pie crust. Bake the pie at 375° until the filling is set, about 20 to 30 minutes.



American Indians

AMERICAN INDIANS

Content Area: Social Studies

Grade Level: 3rd - 8th Grades

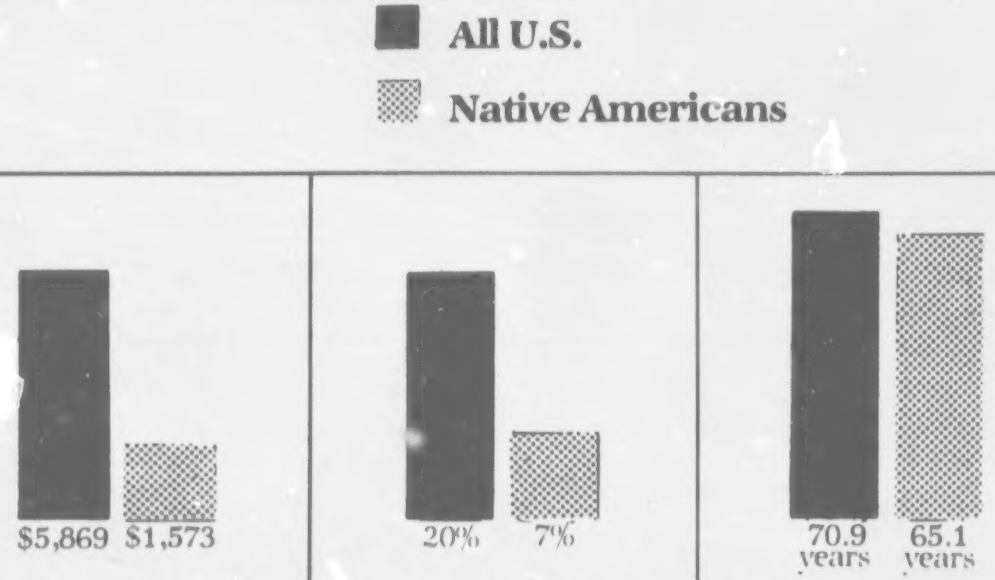
Objective: To show the life and times of the Hopi Indians on the Mesa.

Materials: Film entitled "Miracle on the Mesa". (Dearborn Library)

Procedures: Show the film, "Miracle on the Mesa". Discuss the difficult life of the Indians on the Mesa.

Skillsmaster **To be used with *Junior Scholastic*, November 30, 1978**

Native Americans— Some Statistics



Income Per Capita (1975 figures)

Unemployment (1977 figures)

Life Expectancy at Birth (1969-71 figures)

Source: U.S. Depts. of Interior, Commerce, and Labor

Write the correct answer in the blank following each statement:

1. U.S. citizens earn nearly (two) (three) (four) times as much as Indians. __________

2. The percentage of Indians out of work is nearly (three) (six) (seven) times the U.S. average. __________

3. An Indian can expect to live (about as long) (five years longer) (almost six years less) than the average U.S. citizen. __________

COMMON ERRORS MADE BY TEACHERS

Praising publicly. (Indian children should be praised privately.)

Scolding a child. (Indian parents do not scold children.)

Expecting an Indian child to look you in the eyes. In his tradition, lowering eyes and head shows respect.

Not keeping confidential matters that are confidential.

Making promises one cannot fulfill.

Assuming child's natural parents are caring for him.

"Staring" at Indian children. They consider this impolite.

Referring to Indians as "squaws" and "bucks" is equivalent to using the term "nigger" for negroes.

Assuming child understands your meaning when he knows words. Example: "Come here" said to an Indian child leaves question in his mind; should one person respond, or two, or more? When should he respond, now or later? Consider that there might also be a hearing problem when he does not respond.

Expecting Indians to go home (leave) without being dismissed.

Expecting Indians to tell you if they don't understand. Some Indians are not allowed to ask questions.

Expecting Indian children to respond individually. They respond better in groups. Progress towards individual response will be gradual

Using out-dated expression which have no meaning for children.

Expecting discipline from Indian parents. They are permissive, don't want to frustrate children.

Expecting our cultural responses -- such as "thank you". Some tribes had no word for "thank you". Handshake is only touching hands, not gripping hands.

Expecting a child to talk about himself before you tell about yourself.

Use of idioms which might cause confusion. Examples: Fork in the road, tied up, check-money? stop? investigate? Develop a list and discuss meanings.

AMERICAN INDIANS

Class: Social Studies / English

Objective: Identify traits that are unique to a specific ethnic culture.

Rationale: To help students understand the totality of experiences of American ethnic groups.

Materials: Books written about the American Indians from the library, exhibits from the Children's Museum, and films on the culture of the American Indians.

Procedures: Students will be asked to read books on the different Indian tribes and their cultures. Students will do short reports on Indian tribes. Students will be asked to draw some artifacts of the Indian tribes and display them on the bulletin board. Students will be shown a series of films on the heritage of American Indians. Students will be asked to observe the exhibits in the showcases on the Indians. A class discussion and review of all the things presented in class will follow. Students will plot on a map the different Indian tribes.

Evaluation: Students will be given a questionnaire on the information presented in class on the American Indians.

AMERICAN INDIANS

Objective: Students will contrast the community life of various North American Indian tribes with present day city life as portrayed in poetry.

Rationale: To acquaint students with ways of life other than their own in terms of culture and time.

Materials: Cities, U.S.A., pp. 12-16. Library resources on Native Americans.

Procedures:

1) In groups, students will list advantages and disadvantages of apartment living as compared to living in a house.

2) Students will read "Apartment House" and pick out metaphors for people, apartment buildings, and individual apartments.

3) Students will have a staring contest before reading "Faces" by Sara Teasdale. Students will interpret lines of the poem.

4) Students will read "Faces of Detroit" and discuss ethnic groups, customs, dress, and what you can tell about people by looking at their photographs.

5) In groups, students will choose one of three projects:

   a) Students will create a sculpture expressing their feelings about Detroit.

   b) Students will write a poem comparing some aspect of city life to something else.

   c) Students will break up into four groups and research the early tribal lives of the Algonquin, Hopi, Navaho, and Iroquois Indians and share their information.

7) Students will construct early tribal villages representative of each Indian group they studied.

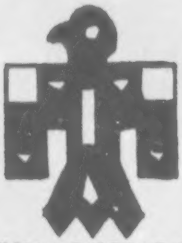
Evaluation: Group Lists on Apartment Living.
Participation in discussion.

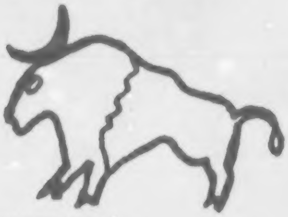
Projects: City sculptures, poems, photo montages.

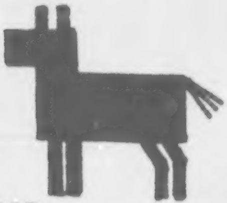
Projects: Native American Villages

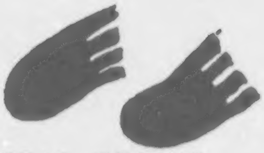
INDIAN SYMBOLS

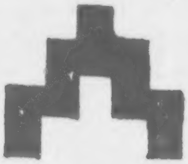
SOUTHWEST

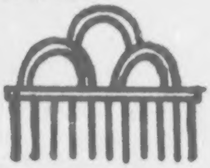

THUNDERBIRD


BUFFALO

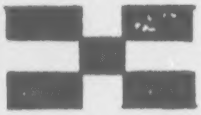

DEER

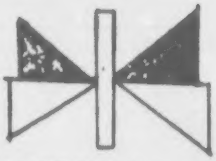

BEAR TRACKS

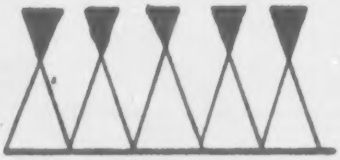

MOUNTAIN

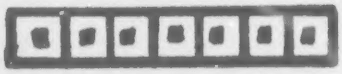

RAINCLOUDS

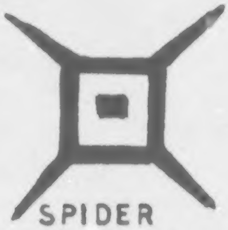
PLAINS

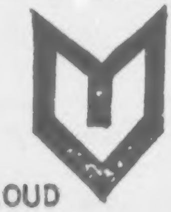

TURTLE


BUTTERFLY

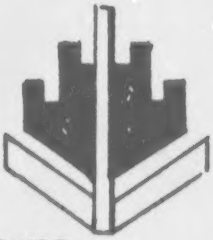

CAMP CIRCLE

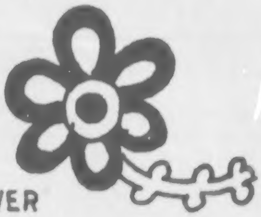

PATH

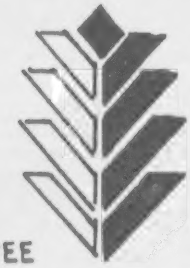

SPIDER

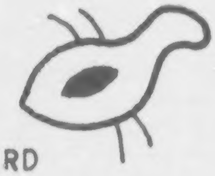

CLOUD

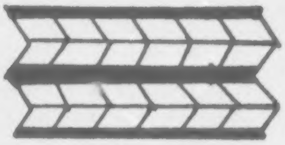
WOODLAND

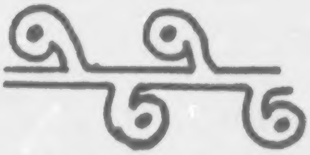

FLOWER


FLOWER


TREE


BIRD


CENTIPEDE


STORMCLOUDS

Children's Museum 67 East Kirby Detroit Public Schools

APPLE COUNSELING OBJECTIVES IN WORKING WITH NATIVE AMERICAN STUDENTS

Identify Wilson students with a Native American heritage.

Method: Survey form given to each homeroom teacher asking for the names of students with either a parent or grandparent of Native American descent.

Help students of Native American heritage discover each other.

Method: Hold group meeting of identified students of Native American heritage.

Give each student the opportunity to explore their feelings about their heritage.

Method: Group meeting with counselor wherein their experiences and feelings are shared in subgroups within larger groups and then fed back to the larger group.

Enhance their self-esteem and pride of their unique heritage.

Method: Role models especially in career counseling.

Acquaint Native American students with the unique resources available to them.

Method: Counselors will provide information packets for students with telephone numbers and addresses of organizations and groups offering services. Speakers will be brought to the group sessions to inform students of resources available to them.

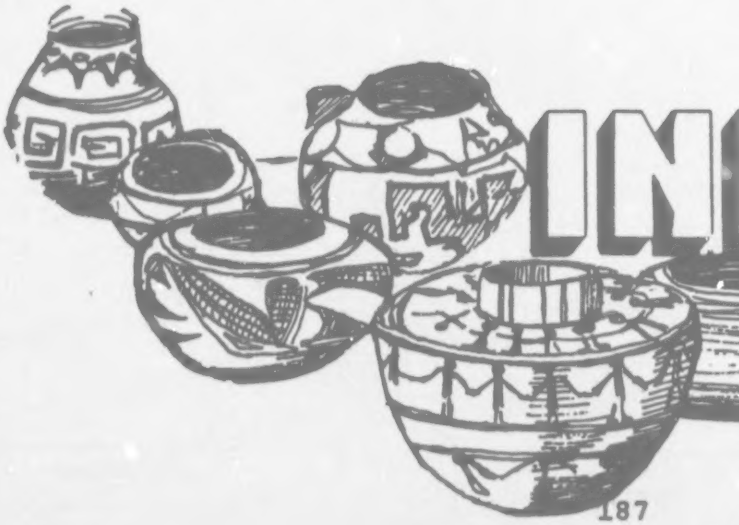
AMERICAN

An Introduction

Long ago only Indians lived in America. There were many different tribes of Indian people. Some lived in tepees, some lived in longhouses, some in apartment buildings known as pueblos, some in houses on stilts, and some in hogans. These people hunted, fished, farmed, and gathered plants for food. The Indians made everything they needed: clothes, blankets, boats and canoes, baskets, tools, weapons and toys. They played games, danced, and painted. These Americans spoke many different languages yet all lived in America. The Indians were the first Americans. They lived here before anyone else.

This collection presents information on American Indians living in five different geographic regions: the Northwest, the Southwest, the Plains, the Northeast, and The Southeast. You will be required to complete an information paper on the topic of your choice as well as the creative activity suggested for each topic. After reading the information in the different sections of this collection, think about the geographic region and activities in which you are interested. Select the activities that interest you and discuss your ideas with your teacher. Fill out both copies of the contract and list the activities you intend to complete.

You and your teacher will sign both contracts and each keep a copy. The contract shows the agreement that has been made between you and your teacher. When it is time to evaluate how well you have completed your activities, you can look back at the contract and compare your beginning plans with your completed work.



INDIANS

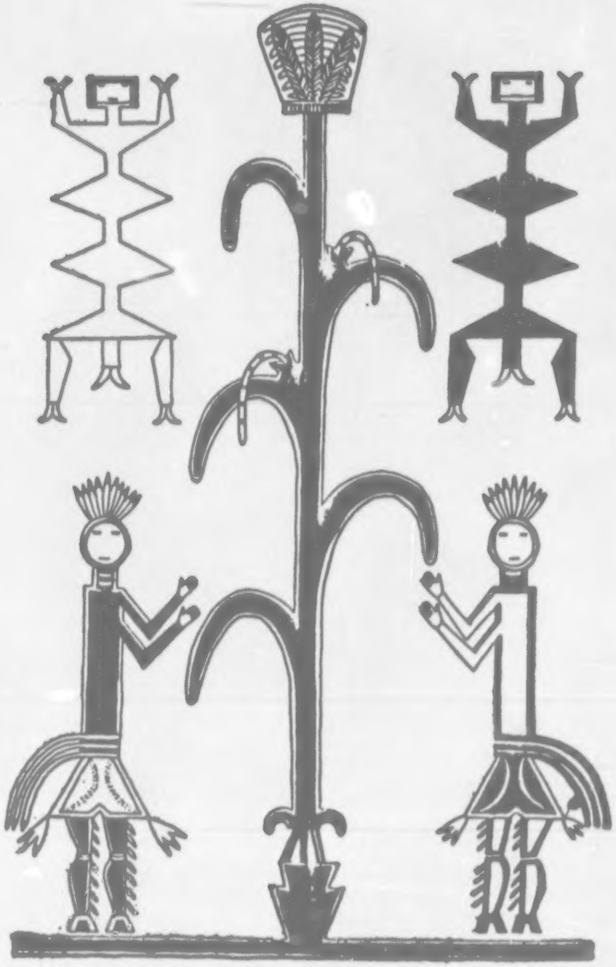
Sand painting is a very old Southwest Indian Art form. It was used by medicine men who "painted" upon the ground, or sometimes on buckskin or other type of cloth, by letting sand flow with a great deal of skill through his fingers. He also used cornmeal, flower pollen or powdered roots in this ritual.

The ritual of sand painting is generally done in a sequence which is called a "chant" and lasted from five to nine days, but never less than three days. A new sand painting was made each day. In addition to the paintings, long prayer-like "chants" were said.

There were two types of paintings, day and night. A day painting would have to be destroyed before sunset and a night painting before sunrise.

After the patient is sung over, the medicine man placed the sand painting on the patient. The chanter places his finger into a liquid, and then onto the sand painting, and places the sand that sticks, to the patient's body.

At the end of the ceremony, the sands are carefully gathered. Sometimes the people who are present take a small amount of sand and wear it around their necks, but the medicine man scatters most of it in the "six directions" from which they came.



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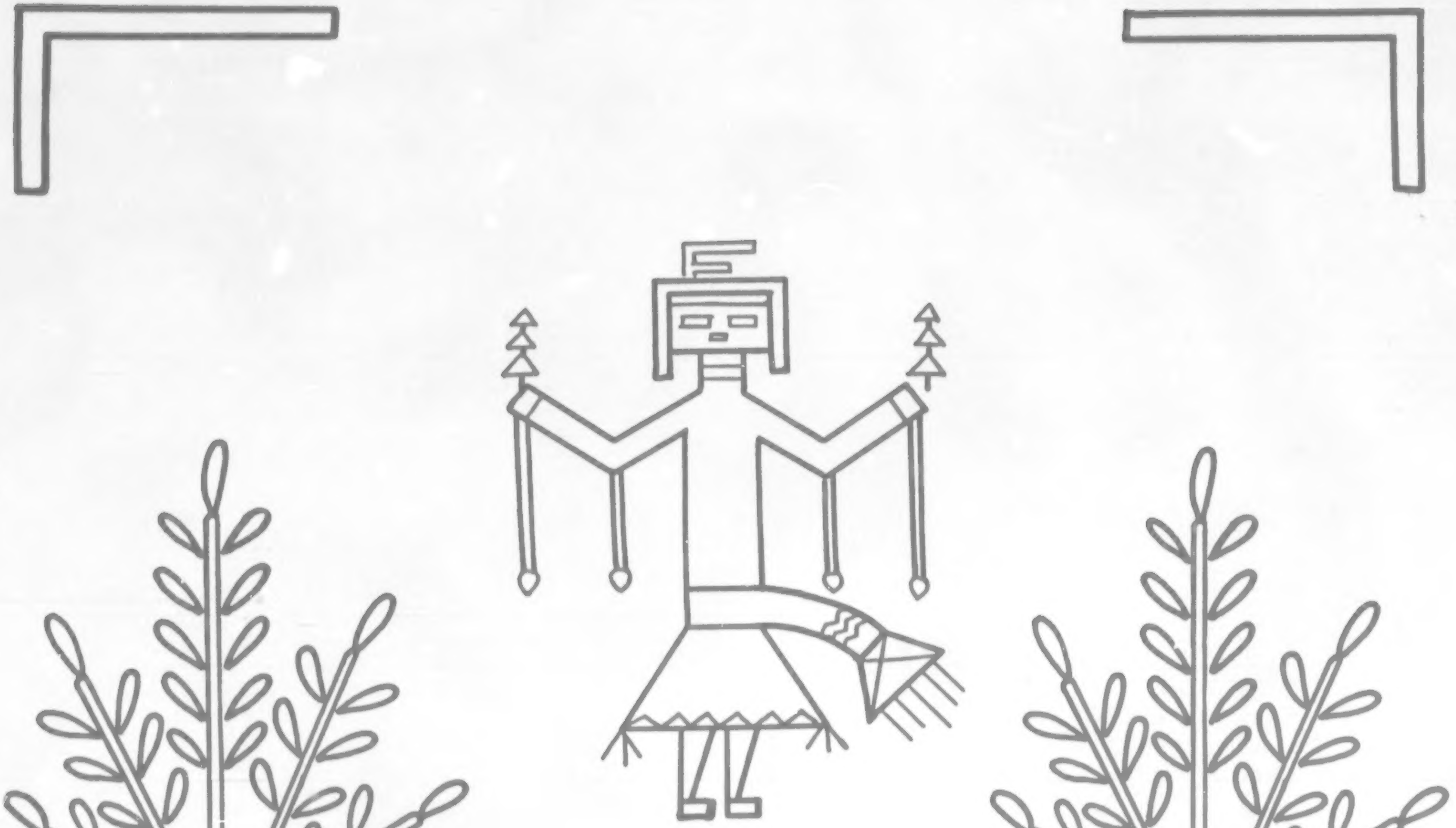
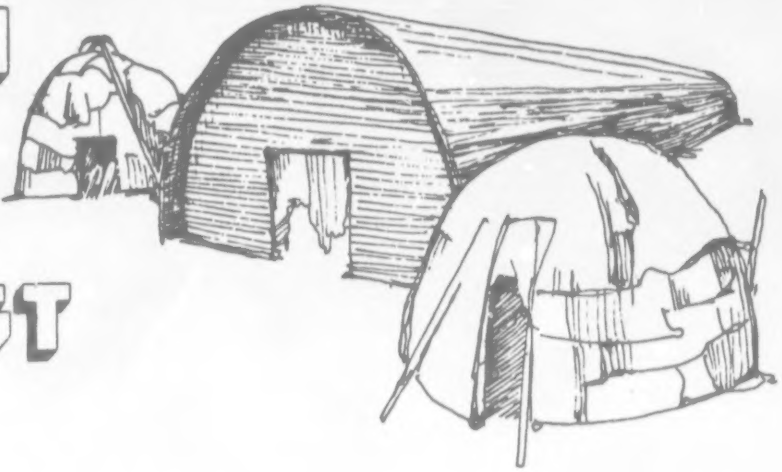


AMERICAN INDIANS OF THE NORTHEAST



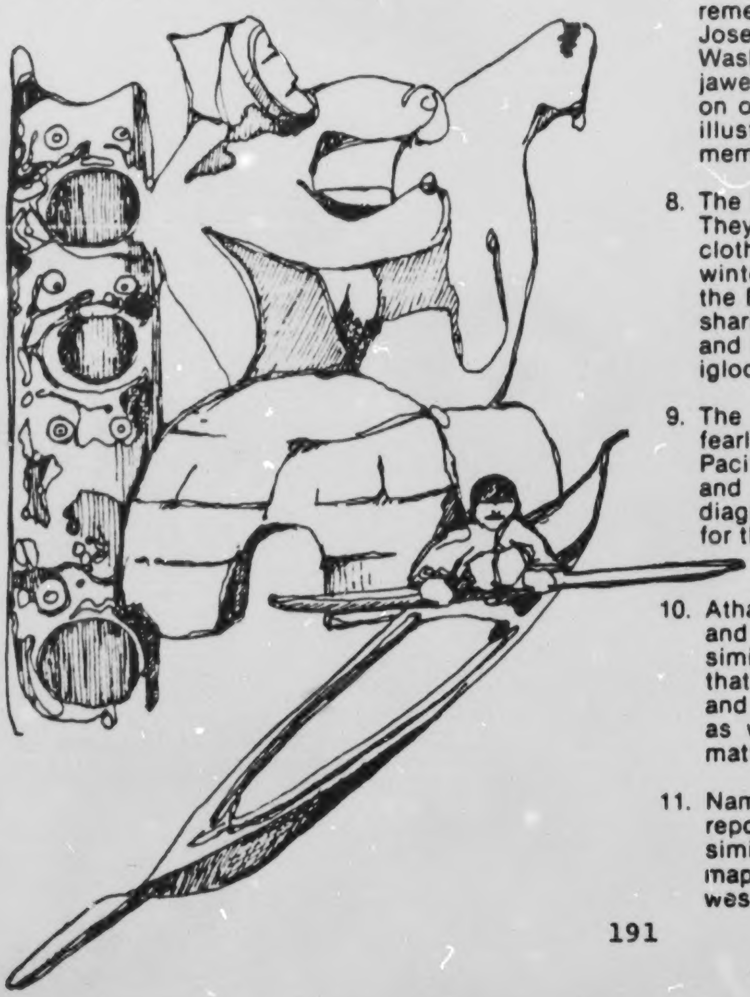
There are approximately seventeen tribes still living in twenty locations of the Northeast. In history, these people were divided into two groups: The Iroquois and the Algonquians. They were fighting enemies until the arrival of White settlers. Then the focus of the conflict shifted and the two groups actually split within themselves over whether or not to be friendly toward the Whites.

1. The United States Constitution was modeled after the Iroquois Confederacy. The Six Iroquois Nations were six tribes who banded together. Report on the six tribes and the history of the Iroquois, their struggles and friendships with White settlers.
2. The Wampanoag Indians met the Pilgrims and showed them how to farm, hunt, and fish. Report on their ways of getting food and how their skills helped the settlers. Illustrate these methods of farming, hunting, and fishing.
3. Many cities, towns, villages, rivers, bays, etc. were given Indian names that remain today. Report on some of these places and draw a map which shows locations named after Indians.
4. The Iroquois have two sacred societies: the society of False Faces, and the Bushyheads. Masks are made of wood, cornhusks, and horsehair. Report on the use of masks and make or draw a mask similar to a traditional Iroquois mask.
5. Northeastern Indian crafts include baskets, beadwork, dolls, and masks. Turtle shell, gourds, cornhusks, wood and stone are a few materials that have been used in the making of crafts. Report on the crafts and illustrate a craft.
6. Iroquois traditionally lived in longhouses. Report on the longhouse, its function, and how it was made. Make a model of a longhouse.
7. One of the Algonquian tribes, the Kickapoos, was re-located four times in twenty-five years. Report on the history of the Kickapoo and the reasons for the moves. Draw a map showing the moves that the Kickapoos had to make.
8. Name the tribes of the Northeast people and report on their history, differences, similarities, and lives today. Illustrate a map showing the location of the Northeast people.
9. The Chippewa Indians made excellent use of birch bark for utensils, baskets, house covering, paper, and canoes. Report on the Chippewas and the use of the birch bark. Make a sample of one of the items made from the bark.

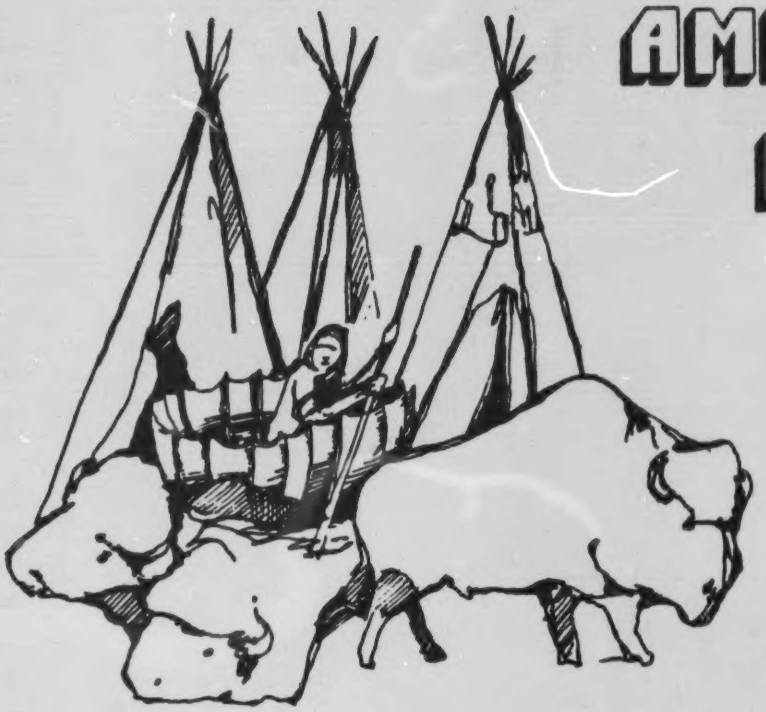
AMERICAN INDIANS OF THE NORTHWEST

The resources of the woodland and the ocean have provided the Indians of the Northwest with a stable source of food. The Eskimo, especially, relies heavily on sea animals. These animals are needed not only for food, but for skins, oils, and bones used in tool making and clothing. Those tribes living on the Northwest coast have taken advantage of the available food and become expert craft workers using wood and other plentiful resources.

1. Early styles of fishing included the use of nets and traps, spearing, shooting with bow and arrow, and even hand fishing. Report on these fishing styles and illustrate one of the tools, or make an example of a tool used in fishing.
2. There are many forests in parts of the Northwest that provided wood as a building material. Report on the use of wood for houses, canoes, and carving. Make a house model similar to one in which these people lived.
3. With food so easily available, there was time to become excellent woodcarvers. The use of bones and shells was made in decorating the wood. Report on the totem poles, their carving, their use, and meaning. Carve a small example of a totem pole or paint a picture of one.



4. Unlike other Indian people, some Northwest tribes had a chief that was of royal blood. The position of chief was passed through the family, not elected. The tribe was made up of common people, workers, slaves, and children. Report on the government of the Northwest people, and the jobs of each class of people within the tribe.
5. The potlatch is an important feast and gift giving ceremony. Report on the potlatch and paint a picture of the event.
6. The medicine man was an important person to the tribe. Report on the medicine man and his ways of healing. Illustrate a scene showing the medicine man healing.
7. There are many people who should be remembered. Among them are Chief Joseph of the Nez Percé, Chief Washakie of the Shoshones and Sacajawea who led Lewis and Clark. Report on one of these people and provide an illustration to further add to our memory of them.
8. The Eskimos live in very harsh weather. They have adapted by making warm clothing, planning ahead for each winter, and working together. Report on the Eskimo lifestyle and the community sharing. Describe the use of the igloo and how it is made. Construct a model igloo.
9. The Nootka stand out as the most fearless whale hunters of the North Pacific Coast. Report on whale hunting and the preparations involved. Draw a diagram of the thirty foot canoes used for this hunt, or build a model canoe.
10. Athabasca of Alaska, and the Navajo and Apache of the Southwest, have very similar languages. Locate information that might offer clues to this mystery and write a paper about your findings as well as your own thoughts on the matter.
11. Name the tribes of the Northwest and report on their history, differences, similarities, and lives today. Illustrate a map showing the location of the Northwest people.



AMERICAN INDIANS OF THE PLAINS

There remain only seven tribes of people in the Southeast today. The Cherokee, being the largest, numbers only 6,000 members. As the white settlers continued to move across the country, the government decided to "move" the Indians from the Southeast to the Indian territory of Oklahoma. Thousands of Indians walked what is known as the Trail of Tears from their homeland to Oklahoma, and thousands died. Many of the Indians remaining in the Southeast today are descendants of those who refused to leave under government orders in the early 1800's and hid in the mountains.

1. Smallpox was a disease that often wiped out Indian people after the settlers arrived. Report on some of the tragedies of Indians and smallpox.

2. A popular game was known as stickball. Report on the game and provide an illustration or make examples of the sticks and balls used to play stickball.

3. Sequoya was a Cherokee who invented the only written Indian language. He studied the Cherokee language for years before developing the syllabary. Report on Sequoya's work and make a chart showing the symbols for the written language.

4 The Seminoles lived in thatched palmetto huts called "chickees." Report on the huts and how they are made. Illustrate the steps involved in making the huts, or build a model chickee.

5. Report on the Trail of Tears, the tragedies, and the number of Indians involved in the walk. Illustrate a map showing the actual route of the walk.

6. The Cherokee people were farmers, hunters, fishers, and fine artists who adapted to non-Indian ways to get along with the settlers. Report on the history of the Cherokee and include an illustration of their native homeland, the Smokey Mountains.

7. Five civilized tribes had developed their own school system before the Bureau of Indian Affairs took over in 1830. Report on the effects the Bureau has had on Indian lives.

8. Basket weaving continues to be a major craft for the Southeast people. Report on the steps involved in basket making, beginning with the cutting of young trees or grasses. Illustrate these steps on a chart or in a booklet, and provide written explanation.

9. The Seminoles were great boat makers. Report on the water crafts they made such as dugout canoes, and boats large enough for a family. Provide illustrations showing the steps involved in making a boat.

10. Name the tribes of the Southeast and report on their history, differences, similarities, and lives today. Illustrate a map showing the location of the Southeast people.

11. The Choctaw people were only one group to adopt the French game lacrosse. Report on the game and paint a scene showing the game in play.

AMERICAN INDIANS OF THE SOUTHEAST

Close to half of the tribes living in the plains region live in Oklahoma. Few of the Oklahoma Indians today were originally from the plains. Many of them were forced to move by the government to Oklahoma, which was set aside as Indian Territory. Thousands of people were marched from the Eastern coast to Indian Territory where they were told to live peacefully. The cultures of the Plains Indians are greatly varied, due to the different backgrounds of each tribe.

1. The Plains tribes are well recognized for the tipi, which was easily moved. Report on the tipi, its uses, why it was important to have a moveable home, and its construction. Make a model or illustrate the steps involved in putting up the tipi.
2. The Mandan people lived near the Great Lakes and relied on the lakes for food. They constructed their boats out of buffalo hides. Report on the Mandan people and their use of these boats. Make a model of the boat.
3. Because the Plains people did not always have a ready source of food, special ceremonies were important to them and their survival. Some of the dances include the Green Corn Dance, Victory Dance, and Gourd Dance. Report on one or all of these dances and illustrate a scene.
4. The arrival of the horse to the plains region brought about great changes in buffalo hunting. Report on buffalo hunting and the many uses of the buffalo. Make a booklet complete with illustrations, telling of the many uses of the buffalo.
5. The Sioux and other Plains people developed a sign language to help communication when different languages were spoken between people. Report on sign language and design a chart showing a few of the signs used.
6. Locate information and report on one of the special people who should be remembered: Sitting Bear, Kiowa; Spotted Tail, Sioux; Quanah Parker, Comanche . . .
7. The musical instruments used by the Plains Indians included the drum, flute, and gourd shaker. Report on these instruments, their uses, how they are made, and who played them. Make an example of one of these instruments.
8. The famous battle of the Little Bighorn was when General George Custer met the Sioux and Cheyenne. Report on this battle and draw a scene that shows what the battle might have looked like.
9. The Blackfeet Indians were often known for their buckskin clothing, complete with fringe and glass beads. The Blackfeet also had painted buffalo robes and feather headdresses. Report on their clothes and make a sample piece of clothing, or illustrate a particular style or item.
10. Name the tribes of the Plains and report on their history, differences, similarities, and lives today. Illustrate a map showing the location of the Plains people.

AMERICAN INDIANS OF THE SOUTHWEST

The Southwest area of the United States is the home of over 50 tribal groups, altogether numbering the largest Indian population in the country. Today, these people are especially well-known for their crafts and the many evidences of ancient civilizations that are located in the Southwest area.

1. Many of the Southwest people live in one of three kinds of house types: the pueblo, the hogan, or the wickiup (sometimes known as the brush shelter). Report on one of these types of homes and design a model of the house.
2. The Southwest people have farmed the desert raising corn, beans, squash, peas, peppers, melons, and pumpkins. Two very different kinds of farming methods have been developed and used by the Hopi people and the Rio Grande people. Compare these two methods and report on them. Illustrate two scenes showing the farming life of the Hopi and Rio Grande people.
3. Through history, many crafts have been developed by the Southwest people including weaving, pottery, basket weaving, rugs, and jewelry. Report on these crafts and include in your report, an interview of a local craftsworker. Make a drawing of a craftworker at work.
4. The kiva is a sacred ceremonial place used for special events. Many pueblo villages have more than one kiva for special use. Report on the kiva and its uses. Design a model or illustrate a kiva in a pueblo village.
5. Ancient cliff dwellings of the Anasazi, dating back to as far as 300 A.D., are found at Mesa Verde in Colorado, Canyon de Chelly in Arizona, and Chaco Canyon in New Mexico. Report on the ancient dwellings and illustrate a picture of some of these ruins.
6. The Navajo tribe, with over 140,000 members, is the largest Indian tribe today. Report on their history and present day life. Read a Navajo story, myth or legend and make a flannel board character to illustrate the story, so you might share it with a younger child.
7. The Hopi people live on three mesas in Arizona. Report on the Hopi people. Include information on the Snake Dance and illustrate a map showing the location of the Hopi mesas.
8. The Zuni people live in the largest pueblo in New Mexico. The most famous of their ceremonies is the Shalako Kachina Ceremony. Report on the Zuni people and illustrate the Shalako in a scene of the ceremony.
9. Kachina dolls are ceremonial dolls representing the elements of nature. Report on the use of the dolls and the differences between the various dolls. Include a drawing of a Kachina doll.
10. The Apache history boasts of a tribe of people who were known as excellent raiders. Report on the history of the Apache people, their mountain spirit dancers, and the resort areas they have developed for travelers today. Illustrate a mountain spirit dancer.
11. Name the tribes of the Southwest and report on their history, differences, similarities, and lives today. Illustrate a map showing the location of the Southwest people.

AMERICAN INDIAN CONTRIBUTORS

A Card Game for 2-4 Players

MATERIALS: One deck of cards including 16 American Indian picture cards, 16 American Indian place cards, and 16 American Indian fact cards.

THE OBJECT: —to match the most sets of cards. A matched set consists of 3 cards: a picture card, a place card, and a fact card, all giving information on the *same* American Indian.

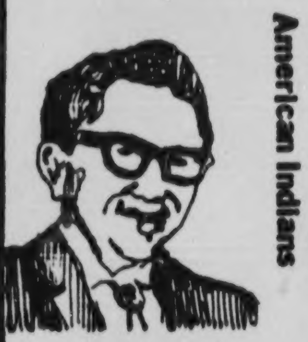
TO BEGIN: Shuffle all cards and deal each player 7 cards. The remaining cards are to be put face down on the table.

TO PLAY: Each player takes a turn by asking one of the other players whether she/he is holding a given card. If the player asked has the requested card, the card must be given to the player asking. The player who is taking his/her turn may continue asking other players until a player asked does not have the requested card. If a player answers "No" after being asked for a card, the player whose turn it is, ends the turn by drawing from the face-down card pile.

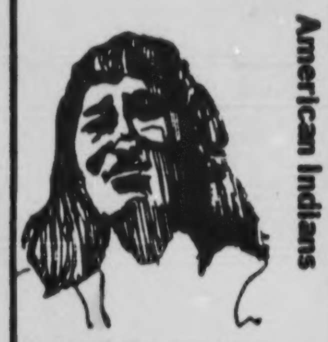
A player's turn always ends after receiving a "No" answer to a request for a given card. The turn always ends by drawing a card from the pile.

As long as a player continues to receive the cards requested from other players, the turn continues.

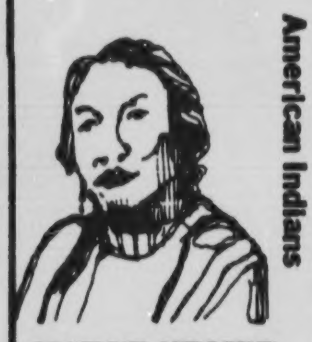
THE WINNER: The winner is the person with the most matched sets after a player runs out of cards. Remember, a matched set must include the 3 different cards naming the same person.


American Indians

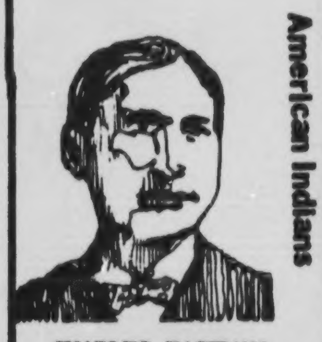
NED HATATHLI


American Indians

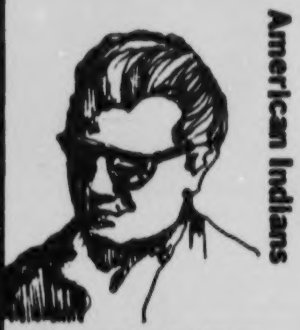
PABLITA VELARDE


American Indians

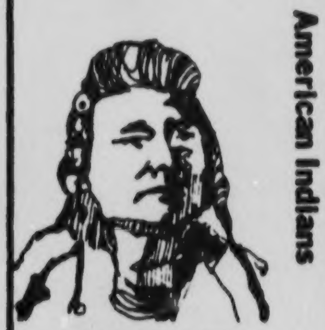
BEATRICE MEDICINE


American Indians

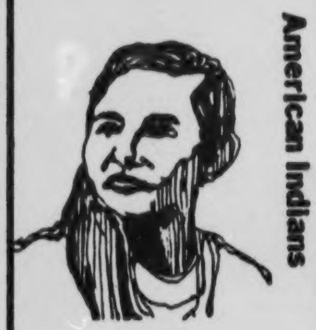
CHARLES EASTMAN


American Indians

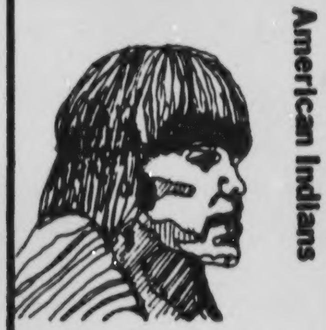
N. SCOTT MOMADAY


American Indians

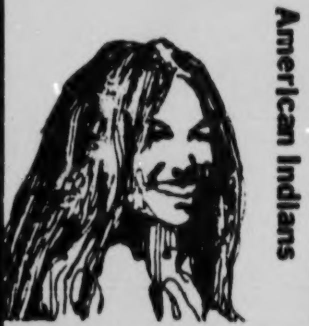
CHIEF JOSEPH


American Indians

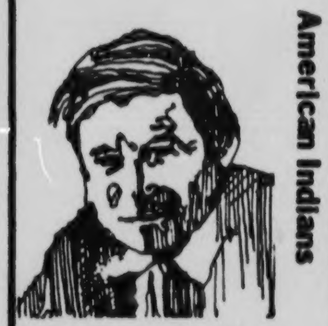
ADA DEER


American Indians

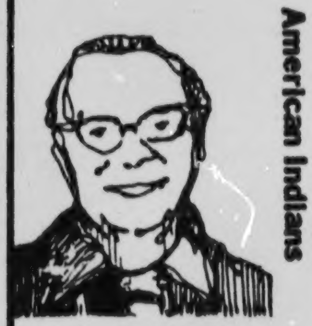
MARIA MARTINEZ


American Indians

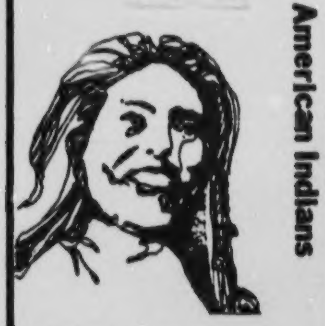
BEVERLY SAINTE-MARIE


American Indians

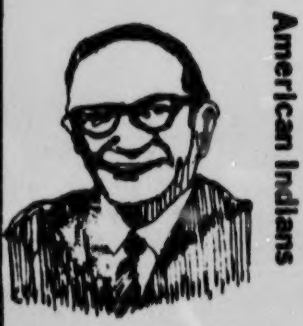
WILLIAM ROGERS


American Indians

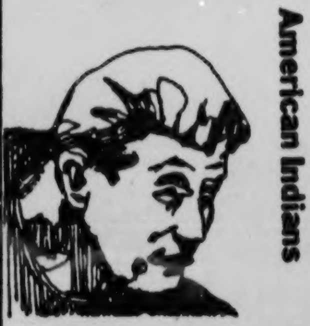
ANNIE WAUNEKA


American Indians

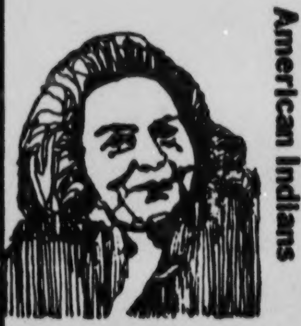
MARIA TALLCHIEF


American Indians

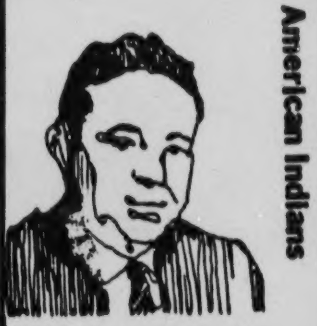
BENJAMIN REIFEL


American Indians

JAMES THORPE

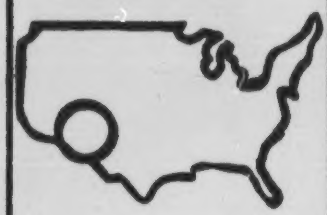

American Indians

LADONNA HARRIS


American Indians

ROBERT L. BENNETT

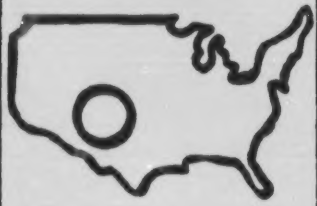
NED HATATHLI



NAVAJO

American Indians

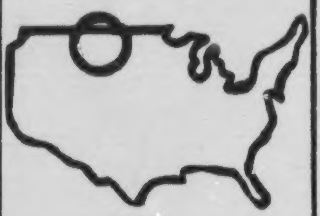
PABLITA VELARDE



SANTA CLARA PUEBLO

American Indians

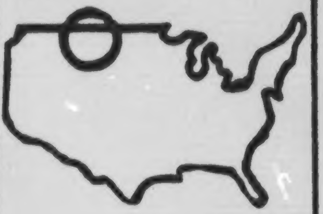
BEATRICE MEDICINE



SIOUX

American Indians

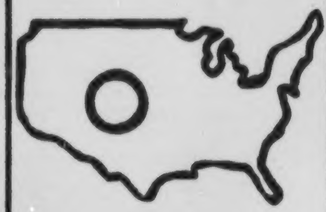
CHARLES EASTMAN



SIOUX

American Indians

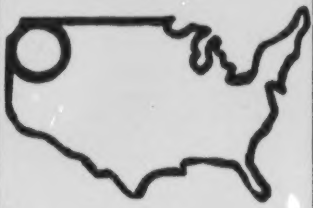
N. SCOTT MOMADAY



KIOWA

American Indians

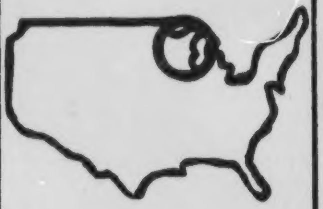
CHIEF JOSEPH



NEZ PERCE

American Indians

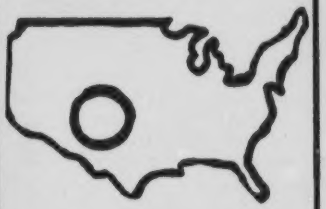
ADA DEER



MENOMINEE

American Indians

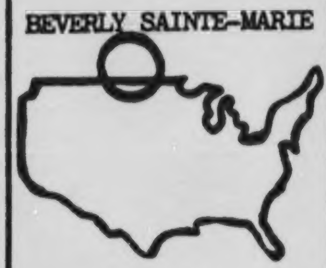
MARIA MARTINEZ



SAN ILDEFONSO PUEBLO

American Indians

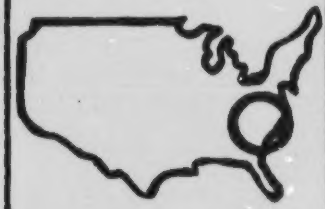
BEVERLY SAINTE-MARIE



CREE

American Indians

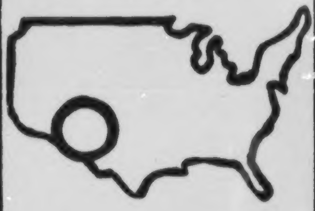
WILLIAM ROGERS



CHEROKEE

American Indians

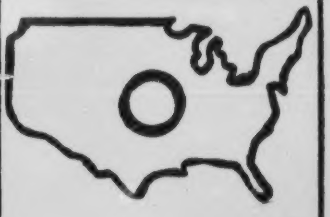
ANNIE WAUNEKA



NAVAJO

American Indians

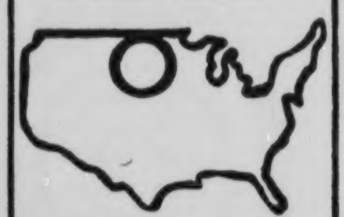
MARIA TALLCHIEF



OSAGE

American Indians

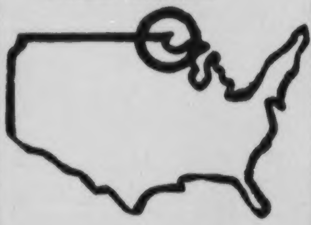
BENJAMIN REIFEL



SIOUX

American Indians

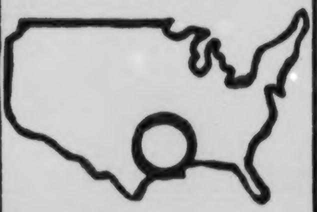
JAMES THORPE



SAUK-FOX/CHIPPEWA

American Indians

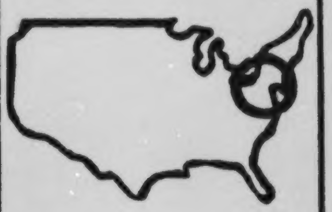
LADONNA HARRIS



COMANCHE

American Indians

ROBERT L. BENNETT



ONEIDA-IROQUOIS

American Indians

NED HATATHLI
(1923-)

1969- Became president of the Navajo Community College.

EDUCATOR

American Indians

PABLITA VELARDE
(1918-)

1954- Was honored by the French government.

1968- Received the Philbrook Trophy.

ARTIST

American Indians

BEATRICE MEDICINE
(1924-)

1945- Earned a college degree.

1954- Became an anthropologist.

ANTHROPOLOGIST

American Indians

CHARLES EASTMAN
(1858-1939)

1874- Began school.

1890- Became a Doctor of Medicine.

DOCTOR AND AUTHOR

American Indians

N. SCOTT MOMADAY
(1934-)

1969- Received the Pulitzer Prize and professorship at the University of California.

AUTHOR

American Indians

CHIEF JOSEPH
(1840-1904)

1880- Went to Washington, D.C. to represent his people.

LEADER
OF THE NEZ PERCE

American Indians

ADA DEER
(1935-)

1966- Was named the Outstanding Young Woman of America.

1971- Fought to keep Menominee land.

SOCIAL WORKER

American Indians

MARIA MARTINEZ
(1881-)

1919- Discovered the ancient way to make pottery.

1922- Began teaching pottery.

POTTER

American Indians

BEVERLY SAINTE-MARIE
(1942-)

1962- Received a college degree.

1963- Began a career as a musician.

ENTERTAINER

American Indians

WILLIAM ROGERS
(1879-1935)

1905- Began entertainment career.

1926- Was a goodwill visitor to Europe.

HUMORIST

American Indians

ANNIE WAUNEKA
(1910-)

1951- First woman who was elected to the Navajo Tribal Council.

1963- Received the Medal of Freedom Award.

TRIBAL LEADER

American Indians

MARIA TALLCHIEF
(1925-)

1947- Became the New York City Ballet's prima ballerina.

1974- Was named director of the Chicago Lyric Opera Ballet.

BALLERINA

American Indians

BENJAMIN REIFEL
(1906-)

1952- Received a Doctor of Philosophy degree from Harvard University.

1961-1971 Member of the House of Representatives.

CONGRESSMAN

American Indians

JAMES THORPE
(1888-1953)

1912- Participated in the Olympic Games.

1920- Helped organize professional football league.

ATHLETE

American Indians

LADONNA HARRIS
(1931-)

1969- Received the National Educational Association Human Rights Award.

SOCIAL REFORMER

American Indians

ROBERT L. BENNETT
(1912-)

1966- Was named the Commissioner of Indian Affairs.

COMMISSIONER
OF INDIAN AFFAIRS

American Indians

THE MAKING OF THE FIRST PEACE PIPE

An American Indian Legend

The Mighty One was so worried he could not sleep. Night after night he lay awake with his sad thoughts. But, think as he might, he did not know what to do.

The merry twinkle of the stars, even the smiling face of full moon, could not make him forget his sorrow, so full of noise were his ears, a terrible noise that came from the earth.

Everybody there was fighting everybody else, and the noise they all made filled the space. Just what was the trouble that caused the noise that filled the space and kept the Mighty One awake was not clear even to the Mighty One himself.

For no reason at all, or so it seemed, Dog chased Cat up a tree and vowed he'd never let Cat come down. After awhile, Cat became hungry and he meowed as loud as he could. Dog was unmoved. Perhaps because a dog with a full stomach does not know how hungry a cat with an empty stomach is.

But why did Bear send a rock rolling down the mountainside? Thundering into the valley crushing everything in its path. (Bear looks down as animal yelps are heard.)

The Bird People were just as bad. Eagle took twigs Pigeon gathered for his nest. Pigeon cried.

It was the same with the Tree People. Willow sent a root across the whole width of the stream, sprouted from it countless branches, weaving a tight net which caught all the Fish Folk.

Even peaceful earthworms came out of their tunnels to challenge the beetles to a race - which they lost.

It seemed that everyone hated everyone else. The bird people, the fish folk, Trees, Hills, Grasses, all the animals, even those living under the ground, all around the world everybody was fighting, including the men.

It was the men who made the most noise of all, quarreling, fighting and killing each other so skillfully, that only a few of them were left alive.

No wonder the Mighty One could not sleep. He had made the world and all the peoples in it. Now they were destroying each other.

"What shall I do to make the peoples of the earth stop fighting?" asked the Mighty One. "I gave them food to eat and water to drink, the sun to keep them warm and the moon to cheer them by night. I made many of each kind so that none would feel lonely. But instead of loving each other, they quarrel and fight. I must find some way of stopping them!"

The Wind Persons listened in silence. Softly they consulted each other. "We have an idea", they said finally, whispering it into the ears of the Mighty One.

The Mighty One smiled, thanked the Winds and immediately sent a message to all the peoples of the earth to gather around the Mountain of the Red Stone. He also told each person to bring a gift, something of his very own, that no one else could give.

From all over the world they came and crowded on the mountainside, quarreling and fighting as fiercely as ever. They made such a noise that they didn't even notice that the Mighty One was there.

"Get out of my way!"

"Why did we all have to come here?" angrily they shouted, pushing and shoving each other.

The Might One answered them: "I asked you all to come here to make you happy."

All heard him and they were quiet.

"I gave you friends to love, I gave you food to eat, and water and clothes and everything you wanted. But you fight and quarrel. I am sad. I am so sad I cannot sleep. And because I cannot sleep I am very, very tired.

Everyone was so still that you could hear the drops of water drip off Raintree and sink into the soft sand below. Quietly, one after another, each person brought his gift and laid it at the feet of the Mighty One.

Cat brought a whisker. Dog gave a claw. Eagle dropped on the pile his beautiful feather; Willow a bundle of branches; Bear a part of his tail. Indian gave a corn cob. White Man gave beads.

While this pile was growing and growing, the winds blew about excitedly because they knew what was going to happen.

"Now", said the Mighty One, when all had given what they had to give. "I shall make you a gift. Of all the gifts you brought me I shall make a pipe."

So saying, he picked up from the ground a smooth red stone, took one of Willow's branches and fixed one to the other with some Bee's wax. To this he fastened Eagle's feather, Rabbit's fur and all the other things, neatly tying them with strips of Buffalo's hide until all the gifts were gone. He painted the pipe the bright colors of the rainbow. When it was dry, he took tobacco out of his tobacco pouch, filled the pipe and lit it. The Winds provided the draft.

"Now, each one in turn will take one puff," he said, and he showed the people how to smoke, by taking the first puff himself.

One after another, each person took one puff, passing the pipe to the next person, until all had tasted the sweet taste of friendship.

When finally the pipe came back to the Mighty One, he said: "This is the Pipe of Peace, each one of you gave something to make it, something of himself. Remember, whenever a person quarrels with another person, let them not fight, but come together, smoke the Peace Pipe and quietly talk things over."

AMERICAN INDIANS

Content Area: Social Studies

Grade Level: 6th - 8th Grades

Objective: To show how the Hopi tribes make their beautiful Kachina dolls.

Materials: Film entitled "Hopi Kachinas" (Dearborn Library).

Procedures: Get the Indian display from the Children's Library.

Display the Indian Crafts to the students in a showcase.

Show the film on "Hopi Kachinas" to the class.

AMERICAN INDIANS

Content Area: Social Studies

Grade Level: 3rd - 8th Grades

Objectives: To show how the Indians made their totems. To show the Indian silversmith at work.

Materials: Film entitled "Navajo Silversmith". Film entitled "Totems".

Procedures: Show the film, "Navajo Silversmith". Show the film, "Totems". Students will describe in writing the processes involved in the production of totems and silver products. Students may try to construct totem poles of their own design and explain to the class the significance of their totems.

Evaluation: Descriptions written by students. Totems constructed by students.

AMERICAN INDIAN SIGN LANGUAGE

Content Area: English

Grade Level: 3rd - 8th Grades

Objective: Students will experience an ancient form of non-verbal communication.

Materials: The books, Indian Sign Language and Talking Hands.

Procedures:

1) The entire class will be shown (taught) some of the basic signs, e.g. hello, numbers one through ten, man, I, happy, yes, food, etc.
2) A group of students of 6 - 10 will learn more of the sign language.
3) These students will learn the poem "Some Things" (Literature Lives - Red Level) p. 65.
4) They will present it to the class as a student says the poem.

"SOME THINGS"

Some things i may see
i touch them
some things i may not see
they touch me

i can see the tree
i can see the bird
i can see the buffalo
i can see the friend

i cannot see the wind
i cannot see the light
i cannot see the dark
i cannot see your love

the things i cannot see
touch me move me
turn my body and my mind
more than the things i can see.

Norman H. Russell (Cherokee Indian)

NAMES, MEANINGS, AND LOCATIONS OF STATES

Class: Social Studies

Objectives: To learn the locations, names, meanings and spellings of 28 states. To become aware that these states have names of Indian origin. To indicate to students that names of states are just one of many contributions of Native Americans. To practice map skills.

Procedures: Provide students with blank maps, a list of 28 states of Indian origin, and an atlas. Students will be required to fill in the map with the proper names including their meanings. Students may then study the names in groups or with a partner. Finally, a game may be played whereby teams identify the state or its meaning when the other is called out (e.g. "Oregon" - "It means beautiful water.").

Materials: Maps, atlases, paper, pencils, list of names

Method of Evaluation: The maps may be evaluated. A matching exercise may also be provided.

Comments: This lesson serves the two-fold function of identifying more than half the names of the states and of denoting another contribution of Native Americans.

STATES WITH INDIAN NAMES

1)	Oregon	Beautiful Waters
2)	Idaho	Sunrise It Is Morning
3)	Wyoming	Great Plain
4)	Utah	Those Who Dwell High Up
5)	Arizona	Silver Slabs
6)	New Mexico	Aztec God Mexitili
7)	North Dakota	Related People
8)	South Dakota	Related People
9)	Nebraska	Flat Water
10)	Kansas	People of the South Wind
11)	Oklahoma	Land of the Red Man
12)	Texas	Tejas or Allies
13)	Minnesota	Sky-Tinted Waters
14)	Iowa	Drowsy People
15)	Missouri	Long Canoe People
16)	Arkansas	Down Stream People
17)	Wisconsin	Where Waters Gather
18)	Illinois	Men or Great Men
19)	Kentucky	Hunting Ground
20)	Tennessee	From Chief Tannassie
21)	Mississippi	Father of Waters
22)	Alabama	Thicket Clearers
23)	Michigan	Great Water
24)	Ohio	Beautiful Valley

25)	Indiana	Land of the Indians
26)	Massachusetts	Great Hills
27)	Connecticut	Upon the Long River
28)	Alaska	Great Land

NATIVE AMERICAN DATA

Class: Social Studies / English

Ojectives: To encourage group work. To develop use of reference materials. To use research skills. To become aware of the many differences among Indian nations. To identify characteristics of Native American lifestyle.

Procedures: Break students into groups of four. From a list provided, students in each group should select different Indian nations to study. Using reference material and encyclopedias each student should locate and note information on government type, food (method of obtaining and preparing) and economy. Each group member will add his/her information to a master retrieval chart.

Materials: Reference materials and encyclopedias.

Method of Evaluation: Each chart should be evaluated for completeness and accuracy. Each group turns in a master chart with four nations.

Comments: This group assignment not only gives students valuable information on Indians, research skill practice, and the opportunity to work as a team, it also enables one student to gain information researched by three classmates. Each student learns about four Indian groups.

INDIANS OF THE UNITED STATES

Select four for each group.

Chippewa
Pueblo
Shoshoni
Shawnee
Omaha
Crow
Cherokee
Cheyenne
Ute
Hopi
Dakota
Delaware
Seminole
Creek
Kiowa
Catawba
Iowa
Navajo
Plains
Menomini
Commanche
Pima
Miami
Mission
Nez Perce
Iroquois
Choctaw
Pawnee
Sioux

Sample Chart

Name of Indian Group ______________________________

Location in the United States ______________________

FOOD
What kinds were eaten? Were they primarily hunters or food gatherers? How was food prepared? By whom?

GOVERNMENT
Who or what group made major decisions and laws? How were decision makers chosen? How were rules and laws enforced?

ECONOMY
What goods and services were produced? How were they produced? By whom? For whom? How were goods exchanged? Was some form of money used? Barter?

AMERICAN INDIAN WAY OF LIFE

Content Area: English

Grade: 3rd - 8th Grade

Objective: Students will develop an understanding of the Indian way of life.

Materials: "Massamoose and His First Deer" handout.

Procedures:

1) Students will read "Massamoose and His First Deer" silently.
2) Answer the questions at the end of the story.
3) Discuss the importance of manhood and hunting to the Indians.

MASSAMOOSE AND HIS FIRST DEER

Massamoose, a Wampanoag[1] Indian boy, walked along the edge of Marshpee Pond. The pines were thick on both sides of the pond. Massamoose knew that a great many deer gathered among them.

He was going to get his first deer. A boy's first deer was an important occasion. It market the beginning of manhood. The pauwau[2] had given him a good luck charm in a buckskin bag. He had been cautioned not to open the bag, but to simply wear it around his neck.

Massamoose wandered into the woods. The snapping of a twig made him stop. He turned toward the direction from which the noise had come. Slowly, he lowered himself to both knees and fitted an arrow to his bow. A full-grown racoon walked out of the pines and approached the pond. It was a plump one, and the boy knew that it would make a fine meal for the family. However, since he had come for a deer, the racoon would not do. The racoon watched him and went on his way to the pond.

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[1] Wampanoag (wam pe no' ag) - A tribe of North American Indians. The Wampanoags used to live in eastern Rhode Island and parts of Massachusetts.

[2] pauwau - The medicine man or "shaman" of the tribe. The pauwau was a highly respected man among the Algonkin tribes.

Massamoose waited for something else to appear. A possum came out of the woods, on his way for water also. Soon the possum realized that he was being watched. He stopped and looked at the young Wampanoag. The possum paused, took his cool drink, and disappeared.

Massamoose thought to himself, "Will a deer never come in sight?" He thought of his shame and the jeers of his young friends if he should return empty-handed. The thought almost made him weep. With a great effort, he forced his mind away from thoughts of failure and tried to think out his problems sensibly. "I wonder if I should wait someplace else," he thought. No sooner had the thought left his mind, than a buck with long, fine horns stepped out of the pines. He was tall and finely formed, and he held his head high like a proud chieftain.

Massamoose realized that the deer couldnot see him, because of his position behind the maple tree. He fitted the arrow to the bow and prepared to aim. Just as he was about to release the arrow, the deer became alarmed and walked further away. He was now out of bow range. Massamoose would have to creep up on him.

A little farther on, the deer paused, and began to drink slowly. With body bent, Massamoose crept closer. Staying behind the shelter of the maple trees, the boy drew nearer to the animal. The deer now seemed even larger to him. Satisfied that he was in range, he whispered, "Animal brother, forgive me.

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I kill only for food for my family."

Later, as Massamoose prepared the deer for the journey back to his village, his heart began to sing. He had done the thing that he had planned for so long.

The village would feast in his honor and his name would be called by the Chiefs. He could just picture them all smiling proudly at him. Massamoose had killed his first deer.

QUESTIONS:

1) What is a pauwau?

2) Who are the Wampanoags?

3) Why didn't Massamoose kill the racoon?

4) Do you think Massamoose would have killed the deer just for sport? Why? Why not?

5) Today, many states have laws to protect wildlife. Do you think this is a good idea? Why?

INDIAN CEREMONIALS

Class: Social Studies

Objective: To show and explain Indian ceremonials.

Procedure: Discuss Indian ceremonies students may have seen in movies and T.V. shows. View the film and discuss the rituals shown in it.

Materials: Film - "Indian Ceremonials" - available at the Dearborn Library, movie projector.

Evaluation: Discussion

AMERICAN INDIAN MUSIC

Content Area: Music Appreciation

Grade Level: 3rd - 8th Grade

Objectives:

1) The student will name the pioneers in the research of North American Indian music.
2) The student will recognize the traits common to most North American Indian music.
3) The student will know the six main musical areas that have been identified north of Mexico.
4) The student will describe with paper and pencil the effect of the impact of Western music on North American Indian music.
5) The student will describe with paper and pencil the effect of Indian music on art and music in the United States as well as important composers of this music.
6) The student will distinguish the difference between Indian music of North and South America.
7) The student will describe orally the Indian dances of Central and South America.
8) The student will describe with paper and pencil the effect of the Spanish influence on the Indian music of Central and South America.
9) The student will develop a vocabulary list relevant to American Indian music.

Materials:

Maps of the Western Hemisphere for use of the students.
Wall maps
Harvard Dictionary of Music by W. Apel, 2nd Ed.
Films and filmstrips
The Art of the Northwest Coast Indians by S. Glubok

Music in America by J. Rublowsky
Michigan Indian Festivals by G. P. Kurath
Man's Rise to Civilization as Shown by the Indians of North America by P. Farb

Procedures:

1) Materials should be presented in lecture form since no text is available.

2) Students will maintain a composition book for the purpose of taking notes.

3) Films pertinent to the topic should be shown to the students.

4) Students will be required to use maps to show the location of the tribes discussed in class.

5) The instructor should demonstrate as many Indian instruments as possible.

Evaluation: Tests, quizzes, oral discussion periods, maps, vocabulary knowledge.

AMERICAN INDIAN MUSIC

Content Area: Music Appreciation

Grade Level: 3rd - 8th Grades

Objective: Students will be able to recognize and identify by name musical instruments that were contributed by the American Indians.

Materials: Movie entitled "Discovering American Indian Music"

Procedures:

1) Show movie, "Discovering American Indian Music", to the students.
2) Discuss the following questions and points of interest:
    - a) Did the Indians concentrate on vocal or instrumental music?
    - b) How did the Indians influence the music of European settlers?
    - c) Name some of the instruments used by the American Indians when European settlers arrived in America.

Evaluation: Participation in class discussion of the movie.

NATIVE AMERICANS

Materials Available From the Detroit Public School Libraries

AUDIOVISUAL

Filmstrips

Being An Indian/with record

Kits

The American Indian: A Dispossessed People

American Indians of the Plains

Indians of the New World

Meet Americans, Part I: An American Indian Boy

The Other Minorities (First Part)

Tape Recording (Cassette)

Autobiography: Seminole Girl

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Garst, Doris, Crazy Horse, Great Warrior of the Sioux

Meadowcroft, Enid, The Story of Crazy Horse

Rockwell, Anne, Paintbrush and Peacepipes: The Story of George Catlin

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Alderman, Clifford, Osceola and the Seminole Wars

McNeer, May, War Chief of the Seminoles (Osceola)

Felton, Harols, Ely S. Parker: Spokesman for the Senecas

Hollman, Clide, Pontiac, King of the Great Lakes

Carpenter, Frances, Pocahontas and her World

Seymour, Flora, Pocahontas, Brave Girl

North, Sterling, Captured by the Mohawks (Pierre Raddison)

Ziner, Feenie, Dark Pilgrim: The Story of Squanto

O'Connor, Richard, Sitting Bull, War Chief of the Sioux

Johnson, Dorothy, Warrior for a Lost Nation: A Biography of Sitting Bull

Coblenz, Catherine, Sequoya

Patterson, Lillie, Sequyah: The Cherokee Who Captured Words

Frazier, Neta, Sacajawea: The Girl Nobody Knows

Fransworth, Frances, Winged Moccasins (Sadajawea)

Myers, Elisabeth, Maria Tallchief, America's Prima Ballerina

Voight, Virginia, Mohegan Chief: The Story of Harold Tantaquidgeon

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970.3 LaPointe, Frank, The Sioux Today

970.3 Reimers, Henry, Indian Country: Cultural Views of the Spokanes

970.3 Rosenfelt, Willard, The Last Buffalo: Cultural Views of the Plains

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970.4 Kurath, G., Michigan Indian Festivals

970.5 Brophy, William, The Indian: America's Unfinished Business

970.5 Collier, Peter, When Shall They Rest: The Cherokee's Long Struggle With America

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Baker, Betty, The Blood of the Brave

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Walk the World's Rim

Balch, Glenn, Little Hawk and the Free Horses

Bliss, Ronald, Indian Softball Summer, or Kickapoos Never Say Good-bye

Cone, Molly, Number Four

Doughty, Wayne, Crimson Moccasins

Dunsing, Dee, War Chant

Ellie, Melvin, Sidewalk Indian

Embry, Margaret, Shadi

Faulkner, Nancy, Tomahawk Shadow

Forman, James, The Life and Death of Yellow Bird
People of the Dream

Hale, Janet, The Valley of the Shadow

Keith, Harold, Komantcia

Kjelgaard, James, Wolf Brother

Lampman, Evelyn, Navajo Sister

Lockett, Sharon, No Moccasins Today

Marriott, Alice, Indian Annie: Kiowa Captive

Nevin, Evelyn, Captive of the Delawares

Oberreich, Robert, The Blood Red Belt

O'Dell, Scott, Sing Down the Moon

Richmond, Robert, The Day the Indians Came

Sandoz, Mari, The Horsecatcher

Svene, Virginia, When Thunders Spoke

Steele, William, The Man with the Silver Eyes
Wyah of the Real People

Stephens, Peter, Towapuu, Puritan Renegade

Voss, Carroll, White Cap for Rechinda

Walker, Diana, Never Step on an Indian's Shadow

Williams, Jeanne, New Medicine

Witheridge, Elizabeth, Just One Indian Boy

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		Indians of the Plains
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		The Crow Indians
		The Delaware Indians
		Horsement of the Western Plateaus
		Indians of the Longhouse
		The Mission Indians of California
		The Navajo
		The Pueblo Indians
		The Sea Hunters
		The Seminole Indians
970.1	Bringle, Mary,	Eskimos
970.1	Callow, Eileen,	A Hardy Race Of Men
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970.1	Hofsinde, Robert,	Indian Costumes
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970.1	Holder, Glenn, Talking Totem Poles
970.1	Jacobson, Daniel, The Hunters
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970.1	Shimer, Ruth, The Scroungers
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970.1	Silverberg, Robert, Home of the Red Man
970.1	Tamarin, Alfred, Ancient Indians of the Southwest
970.1	Tanner, Clara, Our Indian Heritage
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970.2	Garst, Shannon, Sitting Bull
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970.2	Wolfe, Louis, Indians Courageous
970.3	Erdoes, Richard, The Rain Dance People

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970.4	Bjorklund, Karna, The Indians of Northeastern America
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970.4	Jones, Gene, Where the Winds Blow Free
970.5	Brown, Dee, Bury My Heart at Wounded Knee
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897	Jones, Hettie, comp., The Trees Stand Shining: Poetry of the North American Indians

Black Americans

FAMOUS BLACK AMERICANS

Class: Social Studies

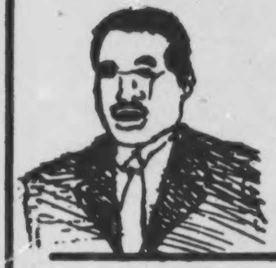
Objective: To increase students' knowledge of famous black Americans in the areas of educations, politics, civil rights, art, and sports.

Procedure: Students will read and discuss fact sheets on Black Americans. They will then compile a time line including at least twenty people from the sheets. Students will make up a crossword puzzle using at least twenty people. They will exchange their puzzles with another student and complete puzzle sheets.

Materials: Fact sheets on Black Americans, pencils, paper, graph paper, and crossword puzzle

Evaluation: Successful completion of the crossword puzzles

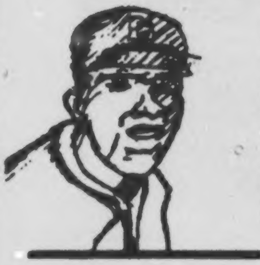
WHO'S WHO In



BLACK HISTORY

MARTIN LUTHER KING,JR

WHO'S WHO In



BLACK HISTORY

JACKIE ROBINSON

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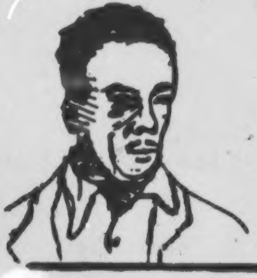

BLACK HISTORY

LANGSTON HUGHES

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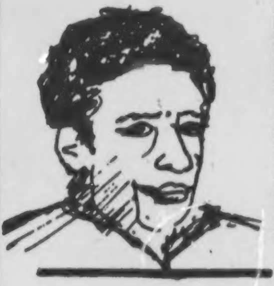
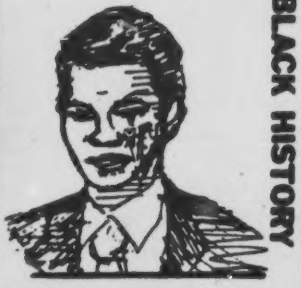


BLACK HISTORY

DR. BILL COSBY

WHO'S WHO In



BLACK HISTORY

JULIAN BOND

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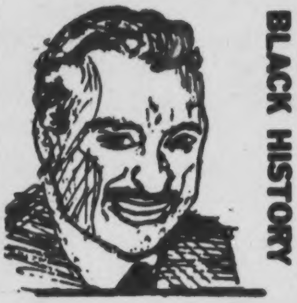
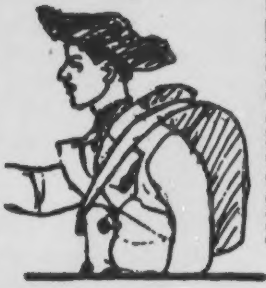


BLACK HISTORY

ADAM CLAYTON POWELL

WHO'S WHO In



BLACK HISTORY

BENJAMIN BANNEKER

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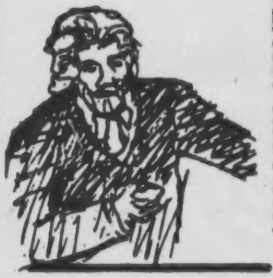
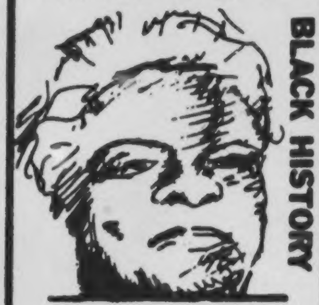


BLACK HISTORY

FREDERICK DOUGLASS

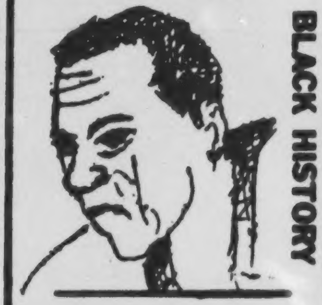
WHO'S WHO In



BLACK HISTORY

MARY McLEOD BETHUNE

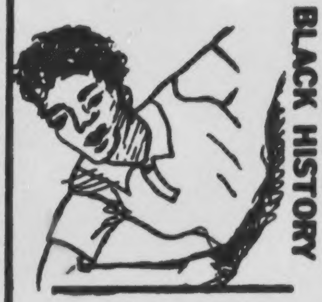
WHO'S WHO In



BLACK HISTORY

JESSE OWENS

WHO'S WHO In



BLACK HISTORY

ALTHEA GIBSON

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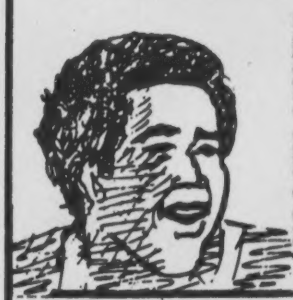
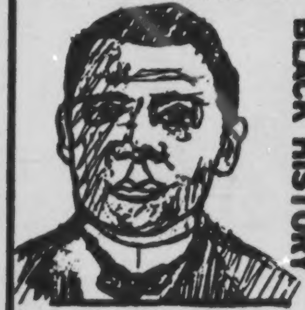


BLACK HISTORY

O.J. SIMPSON

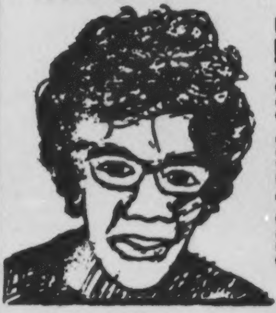
WHO'S WHO In



BLACK HISTORY

BOOKER T. WASHINGTON

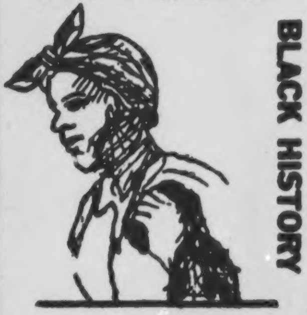
WHO'S WHO In



BLACK HISTORY

SHIRLEY CHISHOLM

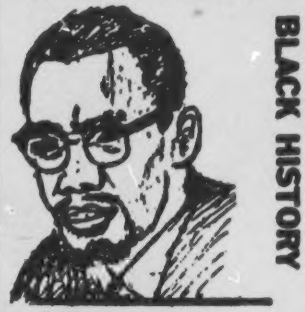
WHO'S WHO In



BLACK HISTORY

HARRIET TUBMAN

WHO'S WHO In



BLACK HISTORY

MALCOLM X

WHO'S WHO in BLACK HISTORY

-received the Nobel Peace Prize in 1964.

MARTIN LUTHER KING,JR.

WHO'S WHO in BLACK HISTORY

-first Black to integrate major league baseball.

JACKIE ROBINSON

WHO'S WHO in BLACK HISTORY

-made his name as a poet during the depression.

LANGSTON HUGHES

WHO'S WHO in BLACK HISTORY

-is known as an author and actor.

DR. BILL COSBY

WHO'S WHO in BLACK HISTORY

-was leader of the Georgia delegation at the Democratic Convention in 1968.

JULIAN BOND

WHO'S WHO in BLACK HISTORY

1967- re-elected to Congress from Harlem.

ADAM CLAYTON POWELL

WHO'S WHO in BLACK HISTORY

-made the first wooden clock.

BENJAMIN BANNEKER

WHO'S WHO in BLACK HISTORY

-became a well-known educator and writer.

FREDERICK DOUGLASS

WHO'S WHO in BLACK HISTORY

1933- Director of Negro Affairs in the National Youth Council.

MARY McLEOD BETHUNE

WHO'S WHO in BLACK HISTORY

-suffered from injured legs as a child.

JESSE OWENS

WHO'S WHO in BLACK HISTORY

-was the first Black person to play in the Wimbleton Tennis Tournament.

ALTHEA GIBSON

WHO'S WHO in BLACK HISTORY

-played college football for the University of Southern California.

O.J. SIMPSON

WHO'S WHO in BLACK HISTORY

-encouraged Black people to learn a working skill.

BOOKER T. WASHINGTON

WHO'S WHO in BLACK HISTORY

-ran for President in 1972.

SHIRLEY CHISHOLM

WHO'S WHO in BLACK HISTORY

-was a nurse and spy during the Civil War.

HARRIET TUBMAN

WHO'S WHO in BLACK HISTORY

1964- split from the Muslim thinking to promote Black Nationalism.

MALCOLM X

WHO'S WHO in BLACK HISTORY

1968- was shot by an assassins bullet and killed.

MARTIN LUTHER KING,JR.

WHO'S WHO in BLACK HISTORY

-was the first Black athlete elected to the Baseball Hall of Fame.

JACKIE ROBINSON

WHO'S WHO in BLACK HISTORY

-a poet who grew up in Lawrence, Kansas.

LANGSTON HUGHES

WHO'S WHO in BLACK HISTORY

-the creator of "Fat Albert".

DR. BILL COSBY

WHO'S WHO in BLACK HISTORY

1968- was nominated for President of the United States.

JULIAN BOND

WHO'S WHO in BLACK HISTORY

-excluded from his seat in the House of Representatives in 1967.

ADAM CLAYTON POWELL

WHO'S WHO in BLACK HISTORY

-a scientist and mathematician born in 1731.

BENJAMIN BANNEKER

WHO'S WHO in BLACK HISTORY

-was a slave who escaped from slavery.

FREDERICK DOUGLASS

WHO'S WHO in BLACK HISTORY

1904- opened a school for young Black girls.

MARY McLEOD BETHUNE

WHO'S WHO in BLACK HISTORY

-was an Olympic runner.

JESSE OWENS

WHO'S WHO in BLACK HISTORY

-is a tennis champion.

ALTHEA GIBSON

WHO'S WHO in BLACK HISTORY

-holds a football record as "leading rusher".

O.J. SIMPSON

WHO'S WHO in BLACK HISTORY

-was the founder of Tuskegee Institute.

BOOKER T. WASHINGTON

WHO'S WHO in BLACK HISTORY

1969- elected to Congress

SHIRLEY CHISHOLM

WHO'S WHO in BLACK HISTORY

-led 300 slaves to freedom by way of the "Underground" Railroad.

HARRIET TUBMAN

WHO'S WHO in BLACK HISTORY

-was a Black Muslim minister from 1947-1964.

MALCOLM X

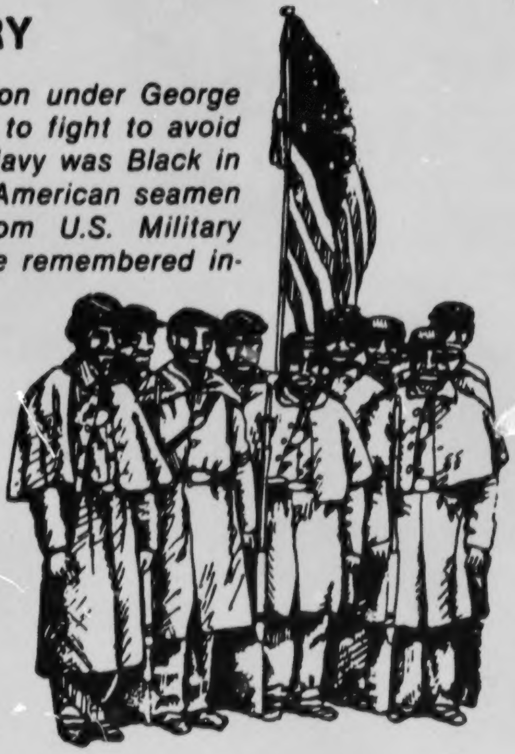
BLACKS IN ART AND EDUCATION

Certainly one of the first things to do when you are an oppressed people is to educate yourselves. History is filled with cases of persons who were arrested for allowing Black people and children to attend school. Even today, there is room for questioning whether black schools are as well equipped as white schools. The arts are one of the few fields that did not restrict the involvement of Black people. However, the recognition is slow. Some of those who should be recognized include:

1. **Phillis Wheatley** — born in 1753 and sold as a slave child in 1761. She was given her freedom to go to London to read her poetry before the Royal family. Her works were published in 1773.
2. **Booker T. Washington** — educator and founder of Tuskegee Institute. In 1895 he called for Black people to raise their position in society by gaining property and working at money paying jobs.
3. **Paul Laurence Dunbar and James Weldon** — two outstanding poets who published in the early 1900's.
4. **Langston Hughes** — a poet who made his name during the depression.
5. **Ralph Bunche** — received the Nobel Peace Prize in 1950.
6. **Duke Ellington** — a jazz musician who was selected to be one of the founders for the Black Academy of Arts and Letters, New York City, in 1969.
7. **Gwendolyn Brooks** — became the only Black woman to receive the Pulitzer Prize in 1950.
8. **W.E.B. DuBois** — author and professor who published a collection of essays in 1903.
9. **Marian Anderson and Leontyne Price** — Marian Anderson was the first Black woman to sing at the New York City Metropolitan Opera. She was soon followed by Leontyne Price.
10. **James Baldwin** — a noted writer who spoke before the world Council of Churches in 1968 about their lack of support for Black people.
11. **Sidney Poitier** — became the first Black to win an "Oscar" as best actor of the year in 1964.
12. **Gordon Parks** — *Life* magazine photographer.
13. **Mahalia Jackson** — gospel singer.
14. **John H. Johnson** — publisher of *Ebony*, *Jet*, and *Negro Digest*.
15. **Ernest Dunbar** — editor of *Look*.
16. **Dick Gregory** — author and comedian.
17. **Dr. Bill Cosby** — Author and actor, creator of "Fat Albert."
18. **Sammy Davis Jr., Roberta Flack, Louis Armstrong, Billie Holiday, Charlie Parker, Diana Ross, Ray Charles, Stevie Wonder** — musicians.
19. **Richard Wright, Alex Haley** — authors.
20. **Roosevelt Franklin** — Sesame Street character.
21. **Mary McLeod Bethune** — born in 1875, she opened a school for Black girls in 1904. In 1933 President Roosevelt made her director of the Division of Negro Affairs in the National Youth Administration.

BLACKS IN THE MILITARY

5,000 Blacks fought in the American Revolution under George Washington. Many White people sent their slaves to fight to avoid going themselves. Ten to twenty per cent of the Navy was Black in the War of 1812, and by 1859 fifty per cent of all American seamen were Black. In 1877, an ex-slave graduated from U.S. Military Academy at West Point. Some of the people to be remembered include:



1. Crispus Attucks — born in 1723, was the first to fall in the American Revolution, in the Boston Massacre, 1770.

2. John Johnson — was suggested to the "Book of Fame" for continuing to fire, after being hit by a 24 pound shot, in the War of 1812.

3. Peter Salem and Salem Poor — were heroes of the Battle of Bunker Hill, 1775.

4. Private James Gardiner and Corporal James Miles — were among 13 Black soldiers to win Medals of Honor in a battle during the Civil War. There were 166 all Black units in this war.

5. Dennis Bell, Fitzhugh Lee, William H. Thompkins, George H. Wanton — won Congressional Medals of Honor in the Spanish American War.

6. Private Henry Johnson, Private Needham Roberts — fought off a German attack by themselves and won French Military Awards for their bravery in World War I.

7. Dorie Miller — first hero of World War II awarded with the Navy Cross.

8. The Black Eagles — Air Force pilots who flew from Africa to Berlin. They flew the longest mission in the history of the 15th Air Force.

9. Private William Thompson — died a hero ten days before his 23rd birthday in the Korean War.

10. Private James Anderson (20 years old) and Private Milton B. Olive (19 years old) — won Congressional Medals of Honor in the Vietnam War.

11. Frederick Davison — first Black combat general.

BLACKS IN THE MILITARY

BLACKS IN POLITICS

By 1901, 22 Blacks were elected to Congress including John Willis Menard, Jefferson P. Lang, Hiram Rhodes Revels, Blanche Kelso Bruce, John R. Lynch, Richard Cain, and Robert Smalls. Since that time, the number of Black people involved in politics has fluctuated. Some others involved are:

1. William Alexander Leidesdorff — town council member, member of the school board and city treasurer of San Francisco beginning in 1847.

2. Dr. Ralph J. Bunche — became the undersecretary of the United Nations in 1958.

3. Thurgood Marshall — appointed to the Second Circuit's Federal Court of Appeals in 1961, Solicitor General of the United States in 1965, and Associate Justice of the Supreme Court in 1967.

4. Shirley Chisholm — was the first Black congresswoman in 1969.

5. Robert Weaver — became the first Black cabinet member under President Johnson in 1966. He was named Director of Housing and Urban Development, (HUD).

6. Julian Bond — leader of the Georgia delegation to the Democratic National Convention in 1968. Nominated for president in the same year.

7. Constance Baker Motley — became the first Black woman appointed as a judge of a Federal District Court (New York, 1966).

8. Barbara Jordan — elected to congress from Texas and served as a member of the Watergate committee.

9. Mercer Coor — ambassador to Senegal in 1966.

10. Andrew Young — ambassador to the United Nations. Appointed by President Carter.

11. Adam Clayton Powell — reelected to congress in 1967 from Harlem.

INVENTIONS AND DISCOVERIES BY BLACKS

Because of slavery, many Blacks found themselves working jobs that could be made easier with the right invention to improve the work. Given time and increased education, the list of scientific discoveries and inventions grew along with credits going to Black people:

1. **Norbert Rillieux** — 1806, invented a way to revolutionize the sugar industry while working as a sugar engineer.
2. **Benjamin Banneker** — born in 1731, made the first wooden clock in America, predicted movements of the stars, and was a member of the commission that planned and surveyed the city of Washington, D.C.
3. **Jan Matzeliger** — patented and perfected a machine to attach the upper part of the shoe to the sole and revolutionized the shoe industry.
4. **Dr. Daniel Hale Williams** — was the first person to operate on the human heart successfully.
5. **Henry Blair** — invented the corn harvester in 1834.
6. **Elijah McCoy** — invented a method to oil engines without stopping the engine.
7. **Granville T. Woods** — invented items used in telegraph systems and later sold them to American Bell Telephone Company, General Electric, and Westinghouse.

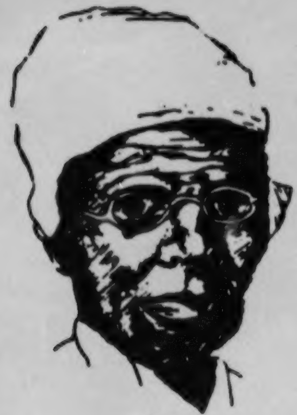
BLACKS IN SPORTS

The world of sports would not have near the history if it had not been for the contributions of Black Athletes:

1. **Jesse Owens** — Olympic runner who had severe leg injuries as a child.
2. **Eddie Tolan** — 1932 Olympic record setter.
3. **Tommie Smith and John Carlos** — Olympic medal winners, 1968.
4. **Tom Molineux** — first American athlete to fight abroad.
5. **Cassius Clay (Muhammad Ali), Floyd Patterson** — heavyweight champions.
6. **Kareem Abdul-Jabbar, Wilt Chamberlain, Spencer Haywood** — basketball players.
7. **Althea Gibson and Arthur Ashe** — tennis champions.
8. **Jim Brown, O. J. Simpson, Gale Sayers, Joe Green** — football players.
9. **Jackie Robinson, Willie Mays, Hank Aaron, Lou Brock, Rod Carew** — baseball players.

BLACKS

WORKING FOR EQUAL RIGHTS



In 1856, Dred Scott sued for his freedom as a slave and lost. This Supreme Court decision made it difficult for other slaves to gain their freedom and the rights that belonged to them. The long struggle for Black rights began the moment the first slaves reached these shores, and continues today. Some of the ones who have struggled for their people are:

1. Sojourner Truth — born in 1797, she ran from slavery in the 1830's and went on to become well-known for her opinions on drinking, prison reform, working conditions, and women's rights.

2. Frederick Douglass — escaped from slavery and went on to become a well-known leader and educator. In 1845, he wrote about his career and slave origins.

3. Dred Scott — sued for his freedom in 1856 and lost.

4. Harriet Tubman — born in 1797, made 19 trips to the South and freed 300 slaves by leading them north "on" the Underground Railroad. She was a nurse and spy during the Civil War, and once had $40,000 offered for her capture.

5. Nat Turner — led the slaves of Southhampton county of Virginia in a revolt against slavery in 1831.

6. Ida B. Wells — born in 1862, she published statistics of the Black lynchings.

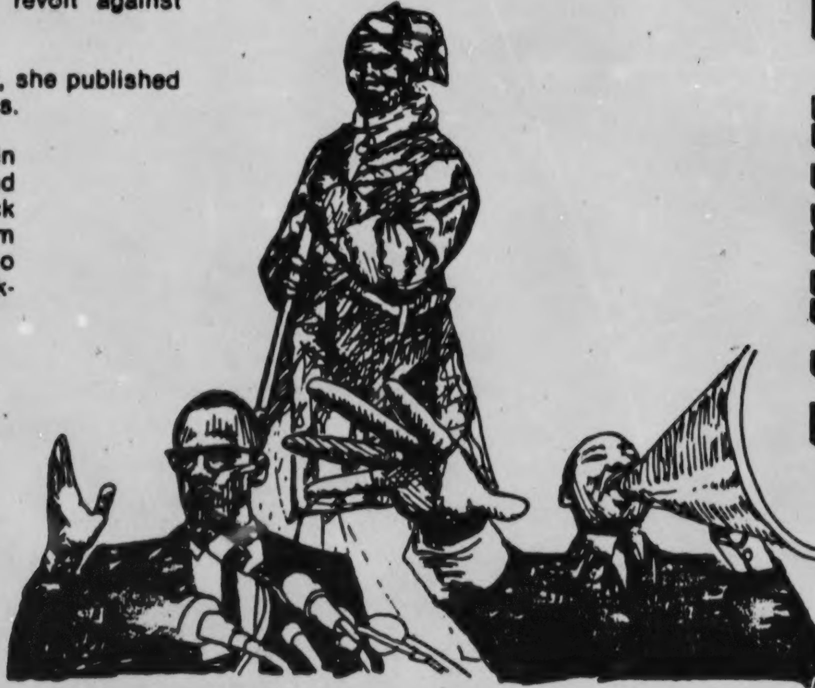
7. Malcolm X — while in jail in 1947 he was converted and went on to become a Black Muslim Minister. He split from the Black Muslims in 1964 to found Black Nationalism thinking.

8. Mrs. Rosa Parks — refused to give up her bus seat to a White man in Montgomery, Alabama in 1955. This began a successful boycott by Blacks against the bus services.

9. Dr. Martin Luther King Jr. — became the second Black American to receive the Nobel Peace Prize in 1964.

10. Stokeley Carmichael — took over the leadership of the Student Non-Violent Coordinating Committee in 1966, and began speaking for Black Power.

11. Rev. Ralph Abernathy — succeeded Dr. King as president of the Southern Christian Leadership Conference after Dr. King's assassination in 1968.



CREATIVE ACTIVITIES

1. Design a collection of posters showing four Black people who should be remembered in history.

2. Make a board game using facts about Black history.

3. Make a hidden-word puzzle using names of Black people in history.

4. Create a picture book about the life of a Black person in history.

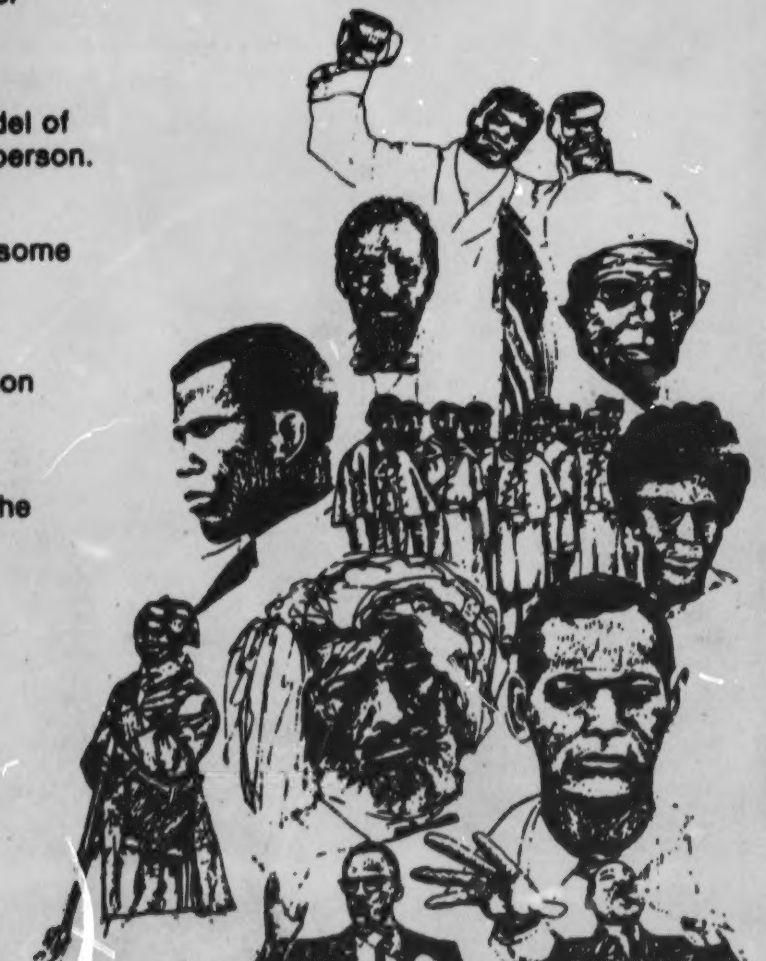
5. Design a display or small center about Black people in history.

6. Construct a 3 dimensional model of an invention made by a Black person.

7. Complete a time line showing some of the events in Black history.

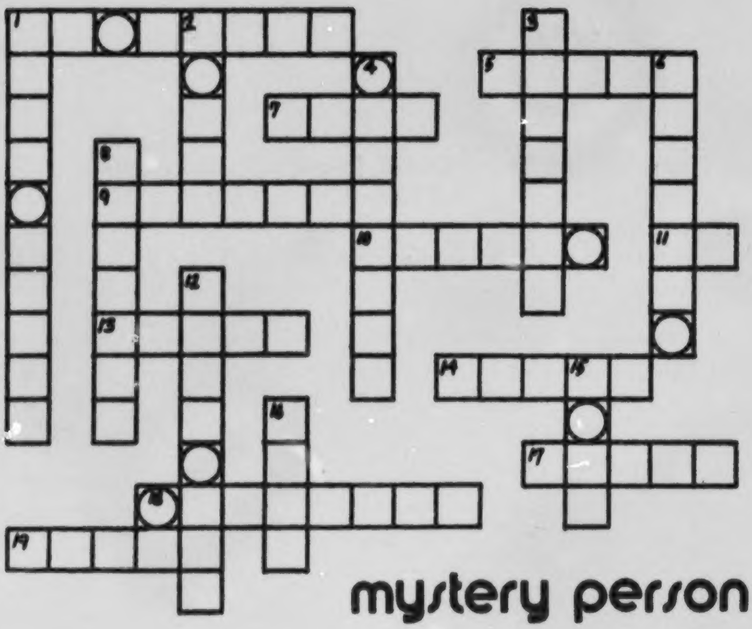
8. Paint a portrait of a Black person to be remembered in history.

9. Write an opinion paper about the treatment of slaves.



Check It Out...

DIRECTIONS: After completing the crossword puzzle below, use the letters which are circled to spell out the name of the mystery person.



mystery person:

_ _ _ _   _ _ _ _ _

ACROSS

1. First Black person elected to Baseball Hall of Fame: Jackie __________.
5. Ambassador to the United Nations: Andrew __________.
7. Tennis champion: Arthur __________.
9. First person killed in the Boston Massacre.
10. Poet: Langston __________.
11. Football player: __________ Simpson.
13. Slave who sued for his freedom and lost: Dred __________.
14. Olympic champion: Jesse __________.
17. Opera singer: Leontyne __________.
18. Inventor, scientist and city planner: Benjamin __________.
19. Mrs. Rosa __________ refused to give up her bus seat to a white man and began the bus boycott.

DOWN

1. Many Black people fought and died in the American __________.
2. Many slaves traveled at __________ to escape to the North.
3. Famous Black actor: Sidney __________.
4. Legislator from New York: Shirley __________.
6. Author and comedian: Dick __________.
8. Frederick __________ was the first Black combat general.
12. Ran from slavery to become a well-known leader and educator: Frederick __________.
15. Many Black people escaped slavery by going __________.
16. Legislator from Georgia and the youngest person ever to be nominated for the vice-presidency: Julian __________.

BLACK AMERICA

Class: Social Studies

Objective: To demonstrate the contributions of Fredrick Douglass to Negro Freedom.

Procedure: Show filmstrip on Fredrick Douglass. Read orally through the worksheet with the students. Pass out exercise sheets to the students. Complete the exercise sheets. Discuss exercise sheets.

Materials: Filmstrip - "Fredrick Douglass-Freedom's Spokesman"
Worksheet - "Freedom Fighter" - Robert Donald and James Lee, filmstrip projector, pencils

Evaluation: Successful completion of the worksheet.

FREEDOM FIGHTER

He walked briskly to the platform where he would stand to give his speech. As he did, the audience suddenly became silent for they were greatly impressed. They began buzzing among themselves. "Isn't that the young fellow that everybody's talking about?," asked one lady. "I don't know for sure," her friend answered, "but he sure is a striking young man." Someone in the back of the auditorium was saying, "He looks so calm and confident." And little wonder that the audience took notice of him. He was tall, well built, young man, olive-skinned, with his halo of hair worn long and natural. His whole appearance, but especially his handsome face, glowed with determination.

It was not his looks, though, that people were to remember about him. It was the words he spoke. They were strong words - clear, sincere, and straight. He spoke about slavery and about freedom. It was an age of slavery, so his subject was not knew. But his words were new. To overcome slavery, he said, men must fight. "If there is no struggle," he explained, "there is no progress . . . Men may not always get what they pay for in this world, but they certainly must pay for all they get." Slaves themselves, he believed, had to carry on this struggle. "The man who has suffered the wrong is the man who must seek redress [justice] . . . the man struck should cry out." As he spoke the audience hung on his words. He touched their hearts.

The occasion was well over a hundred years ago. And the speaker was Frederick Douglass. More than anyone else in his time, he voiced the hopes of black men on bondage. It was only natural that Douglas should hate slavery. He had been a slave himself in those days before he had become the forceful public speaker.

Frederick Douglass was born in Tuckahoe, Maryland, about 1817, the son of Harriet Bailey, a slave. He never knew his white father. Nor, in a sense, did he ever know his mother. She worked in the fields all day. By the time she got home in the evening she was too tired to spend much time with her child. Young Fred was cared for by his grandmother. She gave him the tender affection he needed. She also made him feel that as a human being he had great worth. However, he was soon on his own. Before he was seven years old, he had been snatched from his grandmother's arms. Right away, he was put to work under a cruel old woman. She ruled with the whip. It was then that he really began to understand what slavery was all about. He hated it.

Not everyone, however, was that cruel, young Fred Bailey learned. One of his master's daughters felt pity for him. She knew that his mother had died leaving him an orphan. So she sent the eight-year-old youngster to Baltimore. There he worked for her brother-in-law. The move worked out well for him, for he met another kindly person, Mrs. Auld, the mistress of the house. She allowed him to listen while she read the Bible to her son. "If only I could read," the slave child thought to himself. "Maybe if I ask mistress, she'll teach me." One day he did ask. Amazed, she agreed. But there was a law against teaching slaves to read and write. "I'll teach you to read Fred, but you must not tell anybody," Mrs. Auld said. So began his education. Being a willing student, Fred learned rapidly. Before long, though, the master of the house found out about these secret lessons. He put an immediate stop to them.

This, however, did not put an end to Fred's learning. He studied every printed word he saw, even street signs. To learn more, he made friends with the little white boys on his street. They loaned him their school books. They also shared with him what they had learned in school. This help, along with what he had taught himself, enabled Fred, by the age of thirteen, to read quite well.

Through his readings, Frederick Bailey became even more aware of the great wrongs of slavery. And he became even more set against this evil system. As he grew into a strong, well-built young man, he began fighting back against unjust treatment. As a result, he was sent to a brutal slave-breaker named Covey. By this time, though, his desire for freedom could not be broken. One day Covey tried to flog the tall young Negro. But the boy stood up to the slave-breaker man to man. He flung Covey to the ground each time he came toward him with the whip. "I was a changed being after that fight," Douglass later wrote. "I was nothing before; I was a man now." Slavery could no longer hold this slave.

Some time later, after much hardship, Frederick escaped to freedom. He finally reached the friendly city of Bedford, Massachusetts. There he found regular work on the docks as a caulker. His job was to stop up cracks or joints on boats and ships. For the first time, he felt somewhat secure. Nevertheless, there was always the danger that his identity would be discovered. If that happened, he would be sent into slavery. Therefore, to hide his identity he changed his last name from Bailey to Douglass.

In the meantime, Frederick Douglass was still teaching himself. He read newspapers, pamphlets against slavery, and workds of literature. By now, he had also learned to write. So he began polishing his writing skills. And all the time, his mind was ripening. The boy was becoming a man.

In 1841, he attended an anti-slavery meeting in Nantucket, Massachusetts. To his surprise, he was asked to speak. At first, he was not sure of himself. His words came rather slowly. He had never given a public speech before. Nevertheless, he told the people about slavery as he knew it. His story of misery, so sincerely told, touched them deeply. After his speech, the audience stood up applauding. A man of rare ability, they realized, had spoken to them. They shook his hands on congratulations. Thus began the career of Frederick Douglass. For some fifty years later he would sake the conscience of his country.

Some time after this speech, Douglas joined the abolitionists. These were people who were against slavery. They fought to put an end to it. Their leader was William Lloyd Garrison, a great speaker himself. As one of the abolitionists, Douglass began giving more and more speeches. Everywhere he went, people flocked to hear him. He had a special way with words. He could make his listeners feel the lash of the slave whip. They could hear the moans of a mother whose child had been torn from her arms. And they could see the sad faces of slaves with no hope for the future. In his famous Fourth of July speech he called this holiday a "sham" to the American Negro. How could a slave, he asked, celebrate a day honoring freedom? In another speech, he said:

> "The American people have always been anxious to know what to do with us. I have had but one answer from the beginning. Do nothing with us! . . . If the Negro cannot stand on his own legs, let him fall. All I ask is, give him a chance to stand on his own legs! Let him alone! If you see him on his way to school, let him alone - don't disturb him. If you see him going to the dinner table at a hotel, let him go! If you see him going to the ballot box, let him alone - don't disturb him! If you see him going into a workshop, just let him alone."

"White men and black men had spoken against slavery," one writer said, "but none spoke like Douglass."

Douglass' work grew so mightily that his enemies became upset. They decided to spoil his good name. To do this, they spread rumors that he had never really been a slave. An ex-slave, they pointed out, could not possibly be as educated as Douglass. Nor could he be such an excellent speaker. Because of these rumors, some people began to have doubts about the young freedom fighter. In response, Douglass put his life story into writing. His book was called Narrative of the Life of Frederick, An American Slave. In this book, he told the whole truth about himself. This, of course, was a risk. As an escaped slave, he could be returned to his master. Luckily, this never happened. After reading his book, no one doubted that he had once been a slave. With this problem solved, Douglass went back to making speeches against slavery.

As a result of his speeches, his fame spread around the world. He was invited to speak in Ireland, Scotland and England. In London, friends raised enough money to buy his freedom from Mr. Auld. They wanted him to stay in their country, but he refused. "I must go back," he explained, "for the sake of my brethren. I go to suffer with them; to toil with them; to bear insult with them; to lift up my voice in their behalf."

Douglass did more than talk. He acted also. Over a hundred years ago, he was staging sit-ins on the railroads of Massachusetts. And even before that he was leading a fight for integrated school in Rochester, New York. In the North Star, the paper he published, he strongly attacked injustice wherever it existed. He called for decent jobs, fair housing and good education for his people.

Through his brave fight for freedom, Douglass earned the respect and trust of his country. President Lincoln asked his advice about using Negro troops during the Civil War. After the war, he was made the Recorder of Deeds for the District of Columbia. Later he was appointed U. S. Minister to Haiti. As always, he did his duty with honor.

On a cold, overcast day in February, 1895, Frederick Douglass slumped to the floor in his home and fell into his last sleep. But before his passing, the Great Freedom Fighter had proved quite clearly that Negroes are part of the human family. Like other people, they have their proper share of intelligence, courage, and honor.

*

** * **

*

FREEDOM FIGHTER

Exercises

A) RECALLING FACTS

Circle the letter of the phrase that best completes each sentence according to what you have just read.

1) Frederick Douglas was born

   a) a slave child in Maryland.
   b) a free child in Massachusetts.
   c) a child of slave parents.

2) Douglass learned to read through the help of

   a) his parents.
   b) his master.
   c) white playmates.

3) Young Fred escaped slavery and went to

   a) Nantucket, Massachusetts.
   b) Bedford, Massachusetts.
   c) Baltimore, Maryland.

4) The Fourth of July, Douglas said was

   a) a sham to Negroes.
   b) a day of victory for Negroes.
   c) a day for everyone to celebrate.

5) The leading white abolitionist Douglass joined was

   a) William Lloyd Garrison
   b) Abraham Lincoln
   c) Charles Redmond

B. READING BETWEEN THE LINES

Circle the letter of the phrase that best completes each sentence according to the story.

1) Douglass was a convincing speaker because

   a) he was very handsome.
   b) he knew slavery first-hand.
   c) he spoke slowly and loudly.

2) There were no schools for Negroes because education

   a) would make the slave unhappy about slavery.
   b) would harm the slave's mind.
   c) was beyond the ability of the slaves.

3) Douglass' white playmates helped him because

   a) they were afraid not to.
   b) they saw him as another human being.
   c) they wanted to trick him.

4) The best help, Douglass believed, was

   a) self-help.
   b) foreign help.
   c) help from the government.

5) Douglass' efforts no doubt helped bring about

   a) The Revolutionary War.
   b) The Civil War.
   c) World War I.

C) VOCABULARY

From the following list of words choose for each sentence below the word or words that have most nearly the same meaning as the underlined word. Write the word or words in the space in front of each sentence.

love
hate
satisfaction
willing
angry

excellent
fight
not real, false
brave
racially mixed

________________ 1) Douglas called for integrated schools in Rochester.

________________ 2) The Fourth of July was a sham to the Negro.

________________ 3) No victory comes without a struggle.

________________ 4) His white playmates helped the eager young Fred Douglass.

____________________ 5) Fred's grandmother showed him affection.

D. STRUCTURAL ANALYSIS OF WORDS

"Douglass was sent to a brutal slave-breaker."

The word brutal comes from the word brute plus the suffix al. This suffix changes a noun into an adjective. Usually you can say "very" in front of an adjective, like "very brutal". Another example al suffix is the world unusual. Again you can say "very unusual". The al suffix, by the way, means "like" or "relating to".

Using your dictionary, decide which of the following words you can add al to. Write the new word in the space in front of each word. If you can't add al, do not write anything in the blank. (Note the spelling of the new word in your dictionary.)

____________________ 1) practice

____________________ 2) globe

____________________ 3) probe

____________________ 4) mechanic

____________________ 5) chorus

E. PHONICS

In the word halo the letter a sounds like itself. That is, it sounds the way you pronounce it when you say a, b, c. Another example is the a in the word ate.

However, the a in the word act sounds different. In fact, it sounds like the a in at and tack.

Pronounce the following words to yourself. If the a sounds like the one in ate, write 1 in the space in front of each word. If the a sounds like the one in at, write 2. (In the dictionary, the a in ate is written ā and the a in act is written a.)

____________________ 1) action

____________________ 2) acre

____________________ 3) vaccine

____________________ 4) Kool-aid

____________________ 5) factual

F. MISCELLANEOUS

Douglas was born in 1817, the son of Harriet Bailey, a slave.

The leader of the abolitionists was William Lloyd Garrison, a great speaker himself.

The word slave is another name for Harriet Bailey. Notice the comma (,) behind Bailey.

The word speaker is another name for William Lloyd Garrison. Notice the comma (,) behind Garrison.

When a person or a thing is given another name, the comma follows the first name like in the examples above.

Read the following sentences carefully. In the space in front of each sentence, write the word the comma (,) goes behind.

____________________ 1) Douglass never knew his father a white man.

____________________ 2) People flocked to hear Douglass the great speaker.

____________________ 3) Frederick Douglass published the North Star a newspaper.

____________________ 4) In Baltimore, young Fred met another kindly person Mrs. Auld.

____________________ 5) Fred was sent to Covey a cruel slave-breaker.

____________________ 6) Young Bailey escaped to Bedford, Massachusetts a friendly city.

____________________ 7) His freedom was bought from Mr. Auld his master.

____________________ 8) Douglass left England to return to the United States his own country.

G. DID YOU KNOW?

British English and American English are quite similar in many ways and speakers of each can very well understand one anoher. However, there are some differences, one of which is the names given to various things. The following examples will show what is meant:

British English	American English
1) Indian rubber	1) eraser
2) petrol pump	2) filling station
3) mobile police	3) highway patrolman
4) dustman	4) garbageman
5) full stop (punctuation)	5) period

HARRIET TUBMAN -- THE UNDERGROUND RAILROAD

Class: Social Studies

Objective: To familiarize the students with the contributions of Harriet Tubman to freedom of the Negro in America.

Procedure: Students will read the section on Harriet Tubman in the history text. Students will view a filmstrip on Harriet Tubman. Play the record about Harriet Tubman. Read orally the worksheet and pass out the exercise sheets. Students should then complete the exercise sheet.

Materials: Textbook American History for Today, filmstrip "Harriet Tubman", record "Harriet Tubman", worksheet by Robert Donald and James Lee.

Evaluation: Completion of worksheet successfully

HARRIET TUBMAN, A MOSES TO HER PEOPLE

Harriet Tubman was born in Maryland around 1823. Her parents were slaves. Unlike the ten other children in the family, Harriet constantly rebelled against slavery. The master and mistress of the plantation where she lived would often have her whipped in order to make her work.

Since Harriet was so rebellious, she was not given chores to do in the master's house like the other little Negro female slaves. Instead, she was made to work in the fields.

One day while the slaves were working in the fields, the overseer found one of them hiding behind a tree. He was a young man who had been away from the fields without the overseer's permission. He was hiding there waiting for a chance to slip back into the field without being noticed.

Jackson, the overseer, was riding across the field on his horse. As he headed toward the tree where the young slave was hiding, he shouted, "Hold up there, Tom! I see you. Trying to run away, huh?"

Jackson jumped from his horse, with a thick rope in one hand and a whip in the other.

And as he approached the slave who remained silent and motionless, he said again, "So you thought you could run away, huh? You should know better than that, Tom."

And, with a mean grin on his face, he continued, "Now you know what happens when a slave turns bad and tries to run away, don't you, Tom?"

The slave still did not move nor speak. The other slaves in the field stopped working, watching the overseer closely to see what he was going to do.

"Harriet!," the overseer shouted, "come over here."

"Yes, sir," Harriet said as she put down the basket that she was carrying and walked over near the tree where Tom stood with a frightened look on his face.

Jackson threw the rope to her and said sternly, "Tom here was trying to run away. I don't like that. Take that rope and tie 'em up. I' gotta teach him a lesson."

As he said this he began to shake out his whip.

"No!," Harriet shouted. "No, sir! I ain't gonna tie nobody up for you."

As she said this, throwing the rope to the ground, Tom darted around the tree and started to run across the field.

Jackson picked up an iron pipe that was lying nearby and threw it at the fleeing slave. It missed Tom. Instead, the heavy piece of iron struck Harriet's head, crushing her skull. She fell to the ground, unconscious.

Harriet remained in a coma for several days after that. Many thought that she would die. However, she finally recovered, but not completely. As a result of that blow on the head, Harriet suffered fits of unconsciousness from time to time for the rest of her life. These fits of unconsciousness would come upon her without warning. Whenever this happened, no matter where she was or what she was doing, she would fall into a brief, deep sleep from which no one could awaken her. Then, when she would finally wake up, she would continue with whatever she had been doing before falling asleep as if nothing had happened. These fits of unconsciousness did not affect her mind at all.

After the death of the master of the plantation on which Harriet and her family were slaves, it was rumored that Harriet and two of her brothers were to be sold. On hearing this, Harriet, who was in her twenties at the time, and her two brothers, who were slightly younger than she, decided to run away. They did not want to take the risk of being sold to a new master whose overseer might have been even more cruel than Jackson. As they made their plans to escape, they decided not to mention them to anyone, not even their own mother, to make sure that Jackson would not find out about what they were planning to do.

Then the fateful night of their escape arrived. It was very dark. The moon and stars were covered by clouds. Harriet and her brothers left the plantation and slipped into the dense, dark surrounding woods, feeling their way as they went along. Then, after a couple of hours the younger brother said, "Harriet, I'm scared. We're lost. We're not gonna get out of these wood alive!"

"Be quiet," Harriet whispered.

"He's right," said the other brother. "We don't even know which we are going. I'm turning back."

"Me too," echoed the younger brother.

"Alright, alright," Harriet called after them, "go on back. Just don't tell nobody where I am. I'm going on by myself."

With that she continued moving forward. Her two brothers slipped back into their hut on the plantation without being noticed. The next day when all the slaves were called out of their huts and questioned about the whereabouts of Harriet each one gave the same answer, "I don't know."

In the meantime, Harriet kept traveling, determined to complete her escape from slavery to freedom. She was headed for the North, the Promised Land of Negro freedom in those days. Traveling only at night and keeping to the woods as much as possible to avoid being discovered, Harriet followed the north star. When the north star was not visible, she would search out a tree that had moss on it to find her way. She knew that the moss always grew on the north side of a tree.

Knowing that if she were discovered by anyone along the way, she would be returned to the plantation for a reward, Harriet always hid herself when she heard voices of people along the road. She fed herself on berries and nuts that she found in the woods.

Finally, after an almost impossible journey, she arrived in Philadelphia. There, she was free, never to be a slave again! She found a job to earn a living and, for a while, she was quite happy.

Then, after a few months Harriet began to think of her family. They were still in the South, of course. Still slaves. Jackson probably still whipped them from time to time, she thought. These thoughts made her feel very sad. So, she decided that she would slip back into the South and persuade her family to run away to the North with her. She knew that returning to the South was a serious undertaking. If she was discovered she would be made a slave again. Nevertheless, she was determined to bring here people to the land of freedom. So, taking to the woods again, Harriet went back to Maryland and, without being discovered, smuggled her family to the North with her.

Bringing her family to freedom gave Harriet so much joy that she decided to help other Negro slaves escape to freedom as well. And that is exactly what she did. She slipped in and out of the Scuth numerous times, helping hundreds of Negro slaves escape to the North and to freedom.

Helping slaves to run away was very dangerous. So Harriet took no chances on letting her secret activities be discovered. She always carried a pistol. Whenever she lead a group of slaves out of the South and any of them became frightened and did not want to go on, she would take out her pistol and say to the frightened ones very sternly, "You will go on or you will die." She did this because she knew that if a frightened slave returned to the plantation he could be made to tell where the other escaping slaves were hiding. If this had ever happened, she would not have been able to get so many slaves out of bondage.

Harriet Tubman was so successful in leading slaves to freedom that she was called Moses by many.

In later years, during the Civil War, Harriet worked as a nurse and a spy for the Union Army. After the war she settled down and lived fairly comfortably in Auburn, New York, where she died in 1913, at over ninety years of age.

HARRIET TUBMAN, A MOSES TO HER PEOPLE

Exercises

A. RECALLING FACTS

Circle the letter of the phrase that best completes each sentence according to the story you have just read.

1) Harriet Tubman was born

    a) a free child in Massachusetts.
    b) a slave child in Philadelphia.
    c) a slave child in Maryland.

2) Harriet always

    a) accepted slavery.
    b) rebelled against slavery.
    c) liked her master.

3) Tom, the young slave, was hiding behind the tree in order to

    a) try to run away from the plantation.
    b) keep from having to do any work in fields.
    c) slip into the field and back to work without being noticed.

4) Jackson, the overseer, threw the iron pipe at

    a) Harriet because she did not do as she was told.
    b) Tom because he was running away.
    c) both Tom and Harriet because he was angry at the slaves for not obeying.

5) When Harriet Tubman died in Auburn, New York, she was

    a) over 90 years old.
    b) under 75 years old.
    c) very young.

B. READING BETWEEN THE LINES

Circle the letter of the word or phrase that best completes each sentence according to the story.

1) Harriet Tubman was made to work in the fields as a young girl because

a) she was so rebellious.
b) so that she could help her mother.
c) so that she could learn how to do that kind of work, too.

2) Jackson wanted Harriet to tie Tom with the rope so that he could

a) keep Tom from running away.
b) whip Tom.
c) send for the master and have Tom punished.

3) During slavery, on plantations the

a) master worked for the overseer.
b) the overseer worked for the master.
c) the overseer owned the plantation.

4) If a person returned a runaway slave to his master

a) the slave would usually be given a different job.
b) the master would give the slave to the person that returned him.
c) the person that returned the slave would be given a reward.

5) People often referred to Harriet Tubman as Moses because

a) she led her family to freedom.
b) she led hundreds of slaves to freedom.
c) she was very religious.

C. VOCABULARY

From the following word list choose for each sentence below the word(s) that have most nearly the same meaning as the underlined word(s). Write the word(s) in the space in front of each sentence.

never

sometimes

always

discovered

long

heavy

short

was uneducated

was illiterate

often

several

______________________ 1) Unlike the other children in the family, Harriet constantly rebelled against slavery.

______________________ 2) The overseer found one of the slaves hiding behind a tree.

______________________ 3) Harriet would often fall into a brief deep sleep.

______________________ 4) Harriet could not read or write.

______________________ 5) She slipped in and out of the South numerous times without being discovered.

D. STRUCTURAL ANALYSIS OF WORDS

"Harriet was unlike her brothers and sisters."

The word unlike is made up of the word like and the prefix un- meaning "not".

The prefix in- also means "not". For example, an insincere person is "not" sincere.

Add either in or un to each of the following words. Write IN or UN in the space right in front of each word.

______ 1) conscious

______ 2) sane

______ 3) decent

______ 4) likely

______ 5) accurate

E. PHONICS

Harriet was not given chores to do in the master's house.

How many people can you house?

The s in the fist sentence sounds like s. In the second sentence the s sounds like z.

Look at the underlined word in each sentence. Say the word the way it sounds in that sentence. If the s sounds like s, write S in the blank in front of the word. If the s sounds like z, write Z.

______ 1) May I use your book?

______ 2) What's the use of trying?

______ 3) Please close the door.

______ 4) Boy, that was a close call.

______ 5) We can house five people.

F. MISCELLANEOUS

In the story, Harriet said to the overseer, "I ain't gonna tie nobody for you."

You will notice that this sentence is a direct quotation. That is, it is supposed to be exactly what she said. Writers often use direct quotations in books and stories in order to add a more true-to-life quality.

In the sentence above the author used the word "gonna" which, of course, does not really exist. But in rapid speech "going to" sounds almost like "gonna", so the author used "gonna" in order to make the sentence sound more like the person would sound saying it.

In the blank following each sentence in which there are "made-up" words, write what the word really stands for.

Example: "I'm gonna do it." going to

1) "I wanna piece of cake." ______

2) "I dunno who did it." ______

3) "Naw, I don't like it." ______

4) "Whatcha been doing lately?" ______

5) "I've gotta go." ______

6) "I didn't see ya at the game yesterday." ______

7) "Whaddaya mean? I was there." ______

8) "C'mon, hurry up." ______

G. DID YOU KNOW?

Some of the words we use in present day American English are African in origin. Listed below are some of these words. In parenthesis are the names of the African languages from which the words come.

okra	(tshi - West African)	zebra	(Amharic)
yam	(Senegalese)	goober	(Sudanese)
gumbo	(Sudanese)	juke	(Congolese)

CRISPUS ATTUCKS

Content Area: Social Studies

Objective: Students will learn the part played by Crispus Attucks in helping America gain its freedom from England.

Materials: "The First American Hero" handout, "Golden Legacy" illustrated history magazine (library)

Procedures:

1) Pass out the Illustrated History magazine and have the students read aloud.
2) Pass out "The First American Hero".
3) Read aloud with the students. Have students do the exercises.
4) After the students have completed the exercises, have them discuss their answers aloud.

THE FIRST AMERICAN HERO

American freedom was the thought uppermost in the minds of the people in Farmingham, Massachusetts, in the year 1750. There were bad feelings between England, the mother country, and her American colonies. The Americans paid taxes to the British, but they did not feel that they received all the benefits from these taxes that the people living in England received. So the Americans wanted to free themselves from the rule of the British Empire.

Another kind of freedom was in the minds of some of the people in America at that time, too. American Negro slaves wanted to be free, also. They wanted to free themselves from their American masters. One such slave was Crispus Attucks.

There were three ways in which a slave could become free. He could be granted his freedom by his master; he could, with his master's permission, hire himself out and earn enough money to buy his freedom, or he could run away. Crispus Attucks decided to run away.

On the night of September 30, in 1750, Crispus Attucks escaped to freedom. He ran away to Boston. On October 2, the following notice appeared in The Boston Gazette:

> "Ran away from his master William Brown, on the 30th of Sept., last, a mulatto Fellow, about 27 years of Age, named Crispus, 6 Feet 2 Inches high, short curl'd Hair, his Knees nearer together than common . . .

> Whoever shall take up said Runaway, and convey him to his above-said Master, shall have ten Pounds, old Tenor Reward, and all necessary Charges paid. And all Masters of Vessels and others, are hereby cautioned against concealing or carrying off said Servant on Penalty of the Law."

Everyone in Boston probably did not read the notice because Attucks had little trouble in finding a job there. He became a sailor, joining the crew of a whaling vessel.

Crispus Attucks was now free. He was no longer a slave, that is. But, like other Americans, he was still subject to the dictates of England. Like all other Americans at that time, he had to pay whatever amount of taxes England demanded, without receiving all the benefits that the taxes brought about.

By 1770, the bad feelings between England and the American colonies had reached the breaking point. The British knew that the Americans had begun to seriously consider breaking away from the Empire. As a result, British soldiers were sent to America to keep order.

British troops were stationed in Boston and other colonial cities. In Boston, on March 2, three of these British soldiers were involved in a fight with two Americans. This incident caused the Americans' anger to swell. Rumors of British soldiers beating and killing innocent Americans began to spread.

By March 4, Boston was on the verge of a riot. At 8 o'clock, a fight started at the soldiers' barracks near the center of town. People came out of their houses and a crowd gathered in Dock Square. In the center of the group stood Crispus Attucks. The British soldiers stood together facing the crowd. Then, a small boy, holding his bleeding head, ran through the crowd screaming. He told the people that a soldier near the custom house had bashed him across the head with the butt of his rifle. The crowd grew furious.

Yelling and booing, the people picked up clubs and stones. Crispus Attucks shouted to the crowd, "The way to get rid of these soldiers is to attack the main guard. Come on! Don't be afraid! They dare not fire."

As they moved forward, someone in the crowd hurled a stick that struck Private Hugh Montgomery, one of the British soldiers. As Montgomery fell back, he lifted his rifle and fired into the crowd. Attucks fell forward into the gutter. Other soldiers fired into the crowd and the people began to run for cover. Finally, when order was restored, eleven people lay wounded in the streets. Crispus Attucks was dead.

That was the first battle in the American Revolution. Thus, Crispus Attucks, the ex-slave, became the first American hero - the first man to give his life for American freedom.

CRISPUS ATTUCKS

Exercises

A. RECALLING FACTS

Circle the letter of the phrase that best completes each sentence according to the story.

1) A slave could gain freedom by

   a) being kind.
   b) earning money to buy his freedom.
   c) helping the master with extra chores.

2) Crispus Attucks

   a) escaped from slavery.
   b) was granted freedom by his master.
   c) bought his freedom with money he earned as a sailor.

3) Attucks was a

   a) short, curly haired man.
   b) tall, curly haired man.
   c) heavy-set, bald man.

4) In Boston, Attucks

   a) could not find a job.
   b) became a soldier.
   c) found a job easily.

5) Attucks was the first

   a) Negro soldier.
   b) Negro sailor.
   c) American hero.

B. READING BETWEEN THE LINES

Circle the letter of the phrase that best completes each sentence according to the story.

1) Crispus Attucks was born in

   a) 1850.
   b) 1740.
   c) 1723.

2) The Boston Gazette was a

a) store.
b) newspaper.
c) book.

3) When the fight started at the soldiers' barracks, the people came out of their houses to

a) see what was happening.
b) to fight the soldiers.
c) to have a meeting.

4) Attucks was the first person shot because

a) he was in front leading the crowd.
b) he threw the stick that hit the soldier.
c) he had a gun, too.

5) Attucks felt the British soldiers "dare not fire" because

a) they were outnumbered.
b) they knew that they were guilty.
c) they did not have much ammunition.

C. VOCABULARY STUDY

From the following list of words choose for each sentence below the word that has nearly the same meaning as the underlined word. Write the word in the space in front of each sentence.

carry
make
command
find
give
hide
threat
throw

______________ 1) A master could grant a slave freedom if he wanted to.

______________ 2) Whoever shall convey the runaway to his master shall have ten pounds reward.

______________ 3) If anyone should conceal the slave, he will suffer the penalty of the law.

____________________ 4) The Americans were subject to the dictates of England.

____________________ 5) No one knew that the man was going to hurl the stick at that time.

D. STRUCTURAL ANALYSIS OF WORDS

Some English words are really made up of two or more words. For example, the word runaway as used in the story is made up of run + away. From the following list, make up words that can fit in the blanks in the sentences that follow.

upper
out
self
inside
master
paper
news

most
help
number
find
him
mind
right

1) Freedom was ____________________ in the minds of the people.

2) The Boston Gazette was a ____________________.

3) The British soldiers were ____________________ brutal.

4) The people needed someone to ____________________ a plot against the British soldiers.

5) Usually a slave who desired freedom had to free ____________________.

E. PHONICS

If you say the word glue, the last sound you hear is oo in too, moo, boo. The same is true in the word blue. On the other hand, when you say the word union, the letter u sounds like itself, that is, it sounds the way it does when you say r, s, t, u. You get the same sound in the words use.

Say each of the following words to yourself. If the u sounds like the oo in too, write OO in the space in front of each word. If the u sounds like itself as in the word unite, write U in the space.

______ 1) unity

______ 2) rule

______ 3) blue

______ 4) Sue

______ 5) accuse

F. MISCELLANEOUS

When the word country is made plural by adding es, the final y is changed to i resulting in countries. In a similar manner, the word cry plus the suffix ed results in cried. The rule is that the final y is usually changed to i when a suffix is added. This is not true, however, when the suffix begins with i itself. For example, the word supply plus ing results in supplying.

To each word below add the suffix right behind it and write the new word in the blnak. Remember to change the y to i when necessary.

1) supply ed ______________________

2) apply ing ______________________

3) deny al ______________________

4) cry es ______________________

5) forty eth ______________________

6) reply ing ______________________

7) dry ed ______________________

8) apply cation ______________________

G. DID YOU KNOW?

English and German are closely related languages. In fact, at one time they both were probably a single language. You can readily see this when you compare common, every-day English words with their German counterparts:

English	German
hat	Hut
ten	zehn

water	Wasser
house	Haus
good	gut
finger	Finger

Notice that in German all nouns (names for things) are capitalized. Can you figure out why all the nouns are capitalized in the notice that appeared in the paper in the story?

PHILLIS WHEATLEY -- NEGRO POETESS

Class: Social Studies

Objective: To show students some of the poetry of Phillis Wheatley.

Procedures: Have students read aloud the handout on Phillis Wheatley. Students should then complete the accompanying exercises. The teacher will then read aloud the story of Phillis Wheatley by Shirley Graham.

Materials: Worksheet on Phillis Wheatley, and the book on Phillis Wheatley, paper, pencils

Evaluation: Completion of worksheet

PHILLIS WHEATLEY, POETESS

One morning in 1761, in a little village in Senegal, West Africa, a frail, eight-year-old native girl left her hut and joined the other children of the village. As ususal, the group of children went down to the nearby river to bathe. There, they splashed around in the cool, refreshing water, having fun as well as washing themselves.

Then, a group of strangers, hearing the laughter of the children, went down to the river. When these white strangers approached the river, the little African children hurriedly dashed out of the water, grabbed up their clothing, and ran toward the thick jungle that separated them from their village.

The white strangers were slave traders who had come to Africa to capture slaves to sell in America. They ran after the fleeting little dark-skinned girls and boys, seizing those that they could catch. One of the children that they caught was the frail, little eight-year-old girl.

The slave traders took the little brown-faced children that they had captured to their ship, and put them below with the other slaves on board, and set sail for America.

The frail little girl's health was not very good. She became ill several times during the voyage to America. Finally, the slave ship landed at Boston Harbour. The Negro slaves, chained together, were marched to the market place to be sold.

Living in Boston at that time was the Wheatley family - John Wheatley, his wife, Susannah, and their children, Nathaniel and Mary. The Wheatleys also owned several Negro slaves. Mrs. Wheatley decided that she wanted to add another female slave to the household to help with the daily chores. So on the day that the slave ship arrived, the Wheatleys went to themarket place where the slaves were on display.

Right away, Mrs. Wheatley was attracted to the little eight-year-old African girl. She looked frail and delicate, so she was to be sold for a small price. Mr. Wheatley bought the little girl for his wife, and she became part of the household.

The little brown-faced girl stared in awe at the strange white people that were taking her along with them. They talked to her in a gentle, friendly manner. But she could not understand what they said, nor could they understand her when she spoke, for she could only speak in her native African language.

Soon after the little African girl joined the Wheatley household, Mrs. Wheatley named her Phillis. It was the custom at that time for the slave to be given the last name of his master. So the little slave girl from Senegal was called Phillis Wheatley.

Because of Phillis' frailness, Mrs. Wheatley only gave her very light duties to perform. In fact, Phillis spent most of her time with Mary, the Wheatleys' fifteen-year-old daughter. Mary first taught Phillis to speak English. Later, she taught her to read and write.

Phillis was a very apt pupil. She learned quickly and easily. She amazed the Wheatley family when she showed them that she could read the most difficult verses in the Bible only a little over a year after she first began to learn to speak English.

The Wheatleys were very fond and proud of Phillis. They continued to encourage her to learn. By age thirteen, Phillis began to write poetry. The Wheatleys were delighted. One of her first poems was titled, "On Being Brought from Africa to America". In this poem, she said:

> "Some view our sable race
> with scornful eye,
> 'Their color is a diabolic dye.'
> Remember, Christians, Negroes,
> black as Cain,
> May be refined and join the
> angelic train."

Phillis was a very religious person as can be seen in this poem. She wrote many other poems and published many of them. She became famous as a poetess during her lifetime not only in America, but in Europe as well. Many people could not believe that the Negro slave girl wrote such poetry.

After Phillis' master and mistress died, she made a living teaching reading and arithmetic. Later, when she was about 22 years old she married a young free Negro, John Peters. Six years later she died.

There were a number or proud moments in Phillis Wheatley's life. As a poetess, she was invited to England by the Countess of Huntingdon. She wrote a peom which she dedicated to George Washington. As a result, he invited her to visit him. In a letter to her he wrote:

> "Miss Phillis,
>
> Your favor of the 26th of October did not reach my hands till the middle of December . . . I thank you most sincerely for your polite notice of me in your elegant lines . . . The style and manner exhibit a striking proof of your poetical talents . . .
>
> If you should come to Cambridge or near headquarters I shall be happy to see a person so favored by the Muses."

Phillis visited George Washington in Cambridge and he permitted her to publish his letter to her along with the poem that she had dedicated to him. Thus, the little, frail, brown-faced girl that was captured and brought from Africa to America became one of the favorite potesses of the first president of the United States of America.

PHILLIS WHEATLEY

Exercises

A. RECALLING FACTS

Circle the letter of the phrase that best completes each sentence according to the story.

1) Phillis Wheatley was taken by the slave traders when she was

   a) 13 years old.
   b) 22 years old.
   c) 8 years old.

2) Phillis came from

   a) East Africa.
   b) the Congo.
   c) Senegal.

3) Phillis was taught to speak English

   a) in school.
   b) by Mr. John Wheatley.
   c) by Mary Wheatley.

4) The slave's last name was usually the same as

   a) the slave trader's who sold them.
   b) his master's last name.
   c) his African name.

5) Phillis Wheatley visited

   a) Abraham Lincoln.
   b) George Washington.
   c) Queen Elizabeth.

B. READING BETWEEN THE LINES

Circle the letter of the phrase that best completes each of the following sentences.

1) Phillis Wheatley was born in

   a) 1776.
   b) 1753.
   c) 1734.

2) Senegal is a country in

a) East Africa.
b) North Africa.
c) West Africa.

3) Phillis Wheatley died when she was

a) about 50 years old.
b) about 22 years old.
c) about 28 years old.

4) The heavy work in the Wheatley household was done by

a) Phillis.
b) the other slaves.
c) Mary.

5) During Phillis Wheatley's time, in Bostin

a) all the Negroes were slaves.
b) some Negroes were not slaves.
c) the slaves were paid money for their services.

C. VOCABULARY STUDY

From the following list of words choose for each sentence below the word or words that have most nearly the same meaning as the underlined word. Write the word or words in front in the space in front of each sentence.

allowed
intelligent
paid for
decided
way
asked
trip
escape

______________________ 1) Phillis became ill several times during the voyage to America.

______________________ 2) Mr. Wheatley bought the little girl.

______________________ 3) They talked to her in a gentle, friendly manner.

______________________ 4) Phillis was a very apt pupil.

______________________ 5) George Washington permitted Phillie Wheatley to publish his letter along with her poem.

D. STRUCTURAL ANALYSIS OF WORDS

Phillis Wheatley was a poetess. The -ess on te end of the word poet tells us that the poet is female. List the feminine form of the following words.

1) host ______________________

2) steward ______________________

3) author ______________________

4) god ______________________

5) master ______________________

E. PHONICS

The letter g sometimes has the sound of j. This is usually true when g is followed by e, i, or y. In the following words, for example, the j sound can be heard: gem, register, and gym. When followed by any other letter, g has its regular sound like in the word guest.

Pronounce the following words to yourself. If the g has its regular sound, write R in the space in front of each word. If it has the j sound, write J.

______ 1) village

______ 2) guide

______ 3) bargain

______ 4) change

______ 5) gentle

F. MISCELLANEOUS

Phillis Wheatley's poetry was admired by George Washington.

Mary was the Wheatleys' fifteen-year-old daughter.

In the sentences above, the apostrophe (') is used to show ownership. When the world already ends in s you simply add the apostrophe (') after the s as in Wheatleys'. However, when the word does not end in s, you add the apostrophe (') plus s as in Phillis Wheatley's poetry.

Remembering what was just said, add the apostrophe (') or apostrophe (') and s to each of the following underlined words.

1) Robert pet

2) Mr. Jones job

3) My friend bicycle

4) Phillis playmate

5) Mr. Wheatley family

6) George Washington reaction

7) My boss daughter

8) The Jameses car

G. DID YOU KNOW?

George Washington referred to Phillis Wheatley as being "favored by the Muses".

In Greek mythology, Zeus, the king of the gods had nine children born of the goddess Mnemosyne. These were the Muses: Calliope, Clio, Eurerpe, Thalia, Melpemone, Terpsichore, Erato, Polyhymnia, and Urania. The nine Muses were the gods and goddesses in charge of art, music, poetry, and learning. Therefore, a good poet, a good artist, etc., is said to be "favored" or "blessed" by the Muses.

Where do you suppose the word museum came from?

"LIFT EVERY VOICE AND SING"

Lift ev'ry voice and sing
Till earth and heaven ring,
Ring with the harmonies of Liberty
Let our rejoicing rise,
High as the list'ning skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark past has taught us
Sing a song full of hope that the present has brought us;
Facing the rising sun
Of our new day begun,
Let us march on till victory is won.

Stony the road we trod,
Bitter the chast'ning rod
Felt in the days when hope unborn had died;
Yet, with a steady beat,
Have not our weary feet
Come to the place for whch our fathers sighed?
We have come over a way that with tears has been watered
We have come, treading our path thro' the blood of the slaughtered.
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by Thy might,
Led us into the light,
Keep us forever in the path, we pray,
Lest our feet stray from the places, our God, where we met Thee,
Lest our hearts, drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand,
May we forever stand,
True to our God, true to our Native land.

BLACK MUSIC IN AMERICA

Content Area: Music Appreciation

Grade Level: 3rd - 8th Grades

Objective: Students will be able to trace the origin of Black Music in America to its roots of African and European music.

Materials: Film entitled "Black Music in America".

Procedures:

1) Show movie, "Black Music in America".
2) Discuss the following questions and points of interest:
   - a) Why is American Black music the most dominant music the world has ever known?
   - b) Trace the roots of Black American music from its origin.
   - c) Name some of the areas of Black American music.

Evaluation: Classroom discussion

DISCOVERING JAZZ

Content Area: Music Appreciation

Grade Level: 6th - 8th Grades

Objective: The students will be able to trace the origins of Jazz to slavery.

Materials: Move entitled "Discovering Jazz".

Procedures:

1) Show film, "Discovering Jazz".
2) Discuss the following questions and points of interest:
   a) Name the periods of Jazz history in America.
   b) Name the cities in America that Mecca's for Jazz musicians.
   c) What was the Harlem Renaissance and how did it affect Jazz musicians?
   d) Trace the origins of Jazz.

Evaluation: Classroom discussion.

BLACK AUTOBIOGRAPHY

Content Area: English

Grade: 3rd - 8th Grades

Objective: Students will learn about the problems of poor blacks through autobiography.

Materials: Literature Lives - Red Level

Procedures:

1) Students will read "The Right to the Streets of Memphis" (p. 7) orally.
2) Discuss: "What problems did the family in this true story have?"
3) "What other problems might poor blacks have?"

BLACK HISTORY

Materials Available in the Detroit Public Schools Libraries

BIOGRAPHY

Haskins, James, Ralph Bunche: A Most Reluctant Hero

Kugelmass, Joseph, Ralph J. Bunche, Fighter for Peace

Means, Florence, Carver's George

Stevenson, Augusta, George Carver, Boy Scientist

Keating, Bern, Chaka, King of the Zulus

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Douglass, Frederick, Life and Times

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Hamilton, Virginia, W.E.B. DuBois: A Biography

Schultz, Paul, Paul Laurence Dunbar: Black Poet Laureate

Hornan, Terry, African Rhythm ... American Dance: A Biography

Montgomery, Elizabeth, Duke Ellington: King of Jazz

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Longsworth, Polly, I, Charlotte Forten, Black and Free

Meltzer, Milton, Langston Hughes

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Clayton, Ed, Martin Luther King, The Peaceful Warrior

McKee, Don, Martin Luther King, Jr.

Preston, Edward, Martin Luther King: Fighter for Freedom

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Curtis, Richard, The Life of Malcolm X

White, Florence, Malcolm X: Black and Proud

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Graham, Shirley, Julius K. Nyerere: Teacher of Africa

Meriwether, Louise, Don't Ride the Bus on Monday: The Rosa Parks Story

Greenfield, Eloise, Paul Robeson

Barnard, Jacqueline, Sojourner Truth: A Self-Made Woman

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Epstein, Samuel, Harriet Tubman, Guide to Freedom

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Williams, John, The Most Native of Sons: A Biography of Richard Wright

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920	Alexander, Rae, Young and Black in America
920	Bartlett, Robert, They Stand Invincible: Men Who Are Reshaping Our World (M. King)
920	Benet, Laura, Famous American Poets (P. Dunbar)
920	Brimberg, Stanlee, Black Stars
920	Burt, Olive, Black Women of Valor
920	Dobler, Lavinia, Pioneers and Patriots: The Lives of Six Negroes of the Revolutionary Era
920	Epstein, Perle, Individuals All (R. Gregory)
920	Fox, Elton, Contemporary Black Leaders
920	Hughes, Langston, Famous Negro Music Makers
920	Kornegay, Francis, They Made It - So Can You
920	Leipold, L. Edmond, Famous American Poets (L. Hughes)
920	Peters, Margaret, The Ebony Book of Black Achievement

920	Rollins, Charlemae,	They Showed the Way: 40 American Negro Leaders Famous Negro Entertainers of Stage, Screen, and TV
920	Smith, Margaret,	Gallant Women (H. Tubman)
920	Wayne, Bennett,	Black Crusaders for Freedom
920	Wilson, Ruth,	Our Blood and Tears: Black Freedom Fighters
923	Webb, Robert,	Leaders of Our Times, Series 2 (M. King)
923.3	Cook, Roy,	Leaders of Labor (A. P. Randolph)
923.3	Daniels, Patricia,	Famous Labor Leaders (A. P. Randolph)
923.6	Chittenden, Elizabeth,	Profiles in Black and White: Stories of Men and Women Who Fought Against Slavery (W. and E. Craft, C. Forten, W. Nell, P. B. S. Pinchback, A. Wood)
926	Hayden, Robert,	Eight Black American Inventors
927.5	Bearden, Romare,	Six Black Masters of American Art
928	Clark, Margaret,	Their Eyes on the Stars: Four Black Writers

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301.45	Meltzer, Milton,	In Their Own Words: A History of the American Negro, 1619-1865 In Their Own Words: A History of the American Negro, 1865-1916 In Their Own Words: A History of the American Negro, 1916-1966
326	Alderman, Clifford,	Rum, Slaves, and Molasses: The Story of New England's Triangular Trade
326	Aptheker, Herbert,	A Documentary History of the Negro People in the United States from Colonial Times to the Civil War, v. 1 A Documentary History of the Negro People in the United States from the Reconstruction Era to 1910, v. 2

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326	Bontemps, Arna,	Story of the Negro
326	Ingraham, Leonard,	Slavery in the United States
326	Jackson, Florence,	Black Man in America, 1905-1932
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326	Lester, Julius,	To Be A Slave
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326	Perry, Charlotte,	The Long Road: The History of the Coloured Canadian in Windsor, Canada
326	Richardson, Ben,	Great American Negroes
326	Woodson, Carter,	The Negro in Our History
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916	Allen, William,	Africa
916	Gatti, Attillo,	The New Africa
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916	Kaula, Edna,	The Bantu Africans
916.6	Clifford, Mary,	The Land and People of Sierra Leone
916.6	Dunbar, Ernest,	Nigeria
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916.8	Bleeker, Sonia, *The Zulu of South Africa*
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R030	*Merit Students Encyclopedia*
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R326	Association for the Study of Negro Life and History, *International Library of Negro Life and History*
R916	Doster, Pierre, *Africa*
R920	Adams, Russell, *Great Negroes, Past and Present*
R920	*Who's Who In America*

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Filmstrips

	South Africa, Dynamic Progress (C25 and C26)
	Progress Report: The Republic of South Africa (C27)
	Africa Today, Part I and Part II (C28 and C29)
	South Africa, Conservation and Development (C30)
	The Union of South Africa (C31)
	The American Negro: Quest for Equality (D26)
	Central Africa and World Affairs (D29)
300	Frederick Douglass
326	The History of the American Negro
326	The Negro in United States History
920	Harriet Tubman

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✓ 325	Minorities Have Made America Great
326	History of Black America
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573	Why Skin Has Many Colors

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Records

300's	Anthology of Negro Poets in the U.S.A. - 200 Years
	Anthology of Negro Poets

300's The Glory of Negro History

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Biography

Harriet Tubman

BLACK AMERICANS

Materials available in the Detroit Public Schools Libraries

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916 Gatti, Attillo, The New Africa
916 Hughes, Langston, The First Book of Africa
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Mali, by A. Carpenter and others
916.6 Clifford, Mary, The Land and People of Sierra Leone
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916.6 Perl, Lila, Ghana and Ivory Coast; Spotlight on West Africa
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C30 South Africa, Conservation and Development

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326 Anthology of Negro Poets

326 The Glory of Negro History

781.57 Ragtime #1. The City

784 American Negro Songs from Slavery Time

784 The Origin and Development of Jazz

Biography - Harriet Tubman

Biography

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Cornell, Jean, Louis Armstrong, Ambassador Satchmo

Libby, Bill, Ernie Banks: Mr. Cub

Lewis, Claude, Benjamin Banneker; The Man Who Saved Washington

Libby, Bill, The Dick Bass Story

Beckwourth, James, Mountain Man, Indian Chief; His Life and Adventures Adventures

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Kowet, Don, Vida Blue Coming Up Again

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Douty, Esther, Charlotte Forten, Free Black Teacher

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Hano, Arnold, *Kareem! Basketball Great*

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Owens, Jesse, *The Jesse Owens Story*

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Harnan, Terry, *Gordon Parks; Black Photographer and Film Maker*

Meriwether, Louise, Don't Ride the Bus on Monday; the Rosa Parks Story

Patterson, Floyd, Victory Over Myself

Haskins, James, Adam Clayton Powell, Portrait of a Marching Black

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Libby, Bill, Willie Stargell: Baseball Slugger

Booker, Simeon, Susie King Taylor, Civil War Nurse

Barnard, Jacqueline, Journey Toward Freedom, the Story of Sojourner Truth

Ortiz, Victoria, Sojourner Truth: a Self-Made Woman

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Wise, William, Booker T. Washington

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In Their Own Words; A History of the American Negro, 1865-1916

In Their Own Words; A History of the American Negro, 1916-1966

Time of Trial, Time of Hope: the Negro in America, 1919-1941

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326 Lester, Julius, To Be a Slave

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326 Perry, Charlotte, The Long Road; the History of the Coloured Canadian in Windsor, Canada

326 Richardson, Ben, Great American Negroes

326 Woodson, Carter, The Negro in Our History

Negro Makers of History

The Story of the Negro Retold

Collected Biography

920 Alexander, Rae, Young and Black in America

920 Bailey, Carolyn, A Candle for Your Cake (G. Carver)

920 Bartlett, Robert, They Stand Invincible; Men Who Are Reshaping Our World (M.King)

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920 Bonner, G. G., Baseball Rookies Who Made Good (J.Robinson, S. Jethroe, W. Mays)

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920 Wayne, Bennett, Black Crusaders for Freedom

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920 Rollins, Charlemae, Famous Negro Entertainers of Stage, Screen, and TV

923 Kaula, Edna, Leaders of the New Africa

923 Webb, Robert, Leaders of Our Time, series 2 (M. King)

923.3 Cook, Roy, Leaders of Labor (A.P. Randolph)

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923.6 Chittenden, Elizabeth, Profiles in Black and White; Stories of Men and Women Who Fought Against Slavery (W. and E. Craft, C. Forten, W. Nell, P.B.S. Pinchback, A. Wood)

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926 Hayden, Robert, Eight Black American Inventors

927.5 Bearden, Romare, Six Black Masters of American Art

927.8 Ewen, David, Great Men of American Popular Song (W. Handy)

927.8 Wayne, Bennett, 3 Jazz Greats (W. Handy, L. Armstrong, D.Ellington)

927.96 Bontemps, Arna, Famous Negro Athletes

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927.96 Hollander, Zander, Great American Athletes of the 20th Century (K Abdul-Jabbar, M. Ali, W. Chamberlain, R. Johnson, J. Louis, W. Mays, J. Owens, J. Robinson, S. Robinson, B. Russell)

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927.96 Libby, Bill, Baseball's Greatest Sluggers (W. Mays, H. Aaron)

927.96 O'Connor, Dick, American Olympic Stars (J. Owens)

927.96 Sabin, Louis, Hot Shots of Pro Basketball (J. Erving, A. Gilmore, W. Frazier, G. McGinnis, S.Haywood, K. Abdul-Jabbar)

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Mystery of the Fat Cat
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South Town
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Zeely

Hunter, Kristen, The Soul Brothers and Sister Lou

Jackson, Jesse, Call Me Charley

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Shuttered Windows
Tolliver

Miklowitz, Gloria, Turning Off

Myers, Walter, Fast Sam, Cool Clyde, and Stuff

Neville, Emily, Garden of Broken Glass

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Mary Ellis, Student Nurse

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Shotwell, Louisa, Adam Bookout
Roosevelt Grady

Snow, Donald, Canalboat to Freedom

Steinman, Beatrice, This Railroad Disappears

Starling, Dorothy, Mary Jane

Sullivan, Mary, Jokers Wild
Rattrap

Swift, Hildegarde, The Railroad to Freedom

Taylor, Mildred, Roll of Thunder, Hear My Cry
Song of the Trees

Underwood, Betty, The Tamarack Tree

Waldron, Ann, The Integration of Mary-Larkin Thornhill

Walker, Mary, Year of the Cafeteria

Wellman, Alice, Time of the Fearful Night

Wells, Helen, Escape by Night

Wilkinson, Brenda, Ludell

Folk and Fairy Tales

398 Aardema, Verna, Why Mosquitoes Buzz in People's Ears; A West African Tale; Retold

398 African Folktales and Sculpture, ed. by Paul Radin and James J. Sweeney

398 Arkhurst, Joyce, The Adventures of Spider; West African Folk Tales; Retold

398 Courlander, Harold, Ride With the Sun

398 Hughes, Langston, The Book of Negro Folklore

Music

780.9 Hughes, Langston, The First Book of Jazz

780.9 Morris, Bernice, American Popular Music; the 20th Century

780.9 Rublowsky, John Music in America

781.57 Stearns, Marshall, *The Story of Jazz*

781.91 Dietz, Elisabeth, ed., *Musical Instruments of Africa*

784 Bryan, Ashley, comp., *Walk Together Children; Black American Spirituals*

785 Price, Christine, *Talking Drums of Africa*

789 Hill, Thomas, *The Drum*

Plays

808.2 Winther, Barbara, *Plays from Folktales of Africa and Asia*

Poetry

808.1 Larrick, Nancy, *I Heard a Scream in the Street; Poems by Young People in the City*

On City Streets

808.1 Lewis, Richard, ed., *Out of the Earth I Sing; Poetry and Songs of Primitive Peoples of the World*

811 Abdul, Raoul, *The Magic of Black Poetry*

811 Adoff, Arnold, ed., *I Am the Darker Brother; an Anthology of Modern Poems by Negro Poets*

811 Dunbar, Paul, *Complete Poems*

811 Hopkins, Lee, *On Our Way; Poems of Pride and Love*

811.08 Adoff, Arnold, ed., *Black Out Loud*

811.08 Hayden, Robert, *Kaleidoscope; Poems by American Negro Poets*

811.08 Hughes, Langston, *New Negro Poets U.S.A.*

The Poetry of the Negro, 1746 - 1970

Short Stories

808.3 Chesnutt, Charles, *Conjure Tales*

808.3 Hunter, Kristen, *Guests in the Promised Land*

808.3 Lester, Julius, *Long Journey Home*

808.3 Nicol, Abioseh, *Two African Tales*

810.3 Brooks, Charlotte, ed., *The Out-Numbered*

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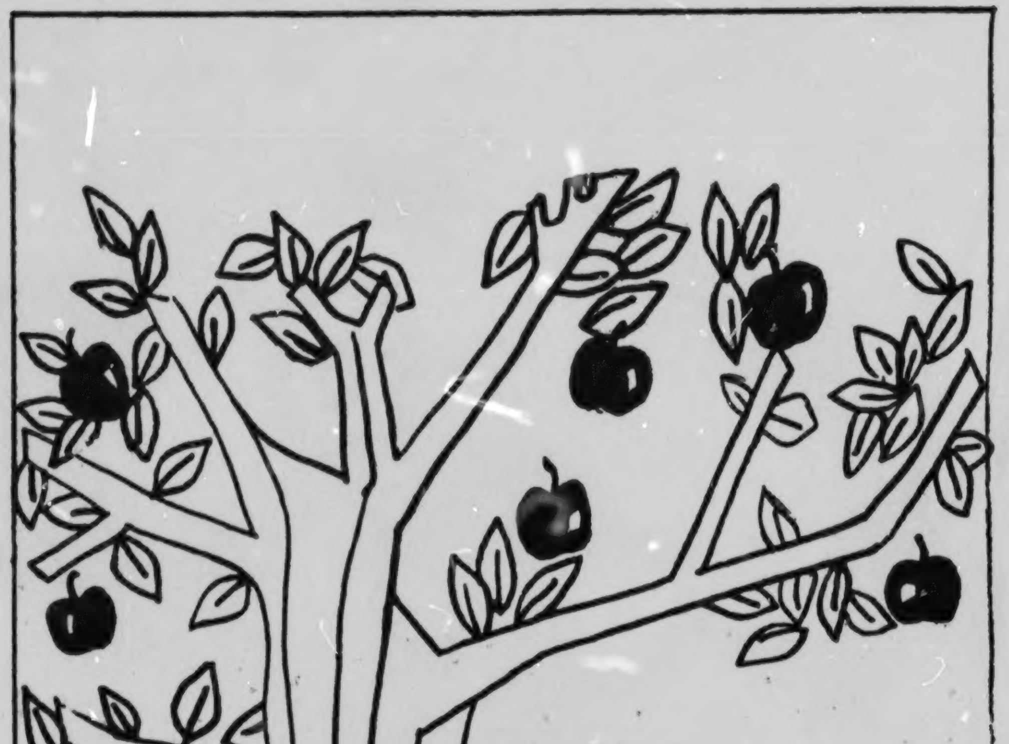
R326 Association for the Study of Negro Life and History, *International Library of Negro Life and History*

R780.9 Bebey, Francis, *African Music: A People's Art*

R916 Doster, Pierre, *Africa*

R920 Adams, Russell, *Great Negroes, Past and Present*

R920 *Who's Who in America*



Asians

CHINESE WIT AND WISDOM

Class: Social Studies

Objective: To examine a Chinese epigram and to write a short story about it

Procedures: Distribute a list of epigrams. (Choose 10 from the accomanying list.) Go over any unfamiliar vocabulary. Read the epigrams silently. Choose an epigram, read it aloud, and help the class develop a story about it. Here's an example:

Beware When A Cat Cries For Rats

One day a very crafty old cat developed a scheme for catching rats for his supper. He lay down near a place where he knew many rats lived and began to cry. How he carried on! He sobbed and trashed about. Soon the rats poked their heads out curiously wondering what was going on.

The cat kept crying and then began lamenting about how sorry he was that he had killed so many rats.

On and on the cat moaned and sobbed. If only the rats would trust him he would prove his friendship. The sincerity of the cat's sobs and pleading was too much for the rats, who gathered together and decided to go the cat in friendship and console him.

Abandoning all fears the rats approached the cat who lay quietly sobbing, until there were dozens of rats petting and consoling him.

With a quick slap, the cat captured 3 rats and had a very tasty supper without once getting up.

or

Have students write their own stories to fit epigrams.

or

Working in groups, have each group develop a story.

or

Develop one story as a class and have the class act it out or draw a picture illustrating your story.

Materials: Paper, pencil, and a list of epigrams.

Method of Evaluation: Examine the finished product.

THESE ENIGMATIC CHINESE

It's sometimes suggested that this country or that does not have a sense of humor. Never has such a canard been addressed to the Chinese. They not only have a sense of humor, but one that runs the gamut of the amusing from A to Z. Chinese humor can be quiet and sophisticated and can also be raucous. It's a humor of puns and also of custard pies in the face, pratfalls, and belly laughs. Perhaps the noisiest place in the world is a Chinese party where games are being played and jokes being told. Some of the funny stories are long and rambling. Told by a master raconteur, they can keep everyone in stitches for hours -- and are funny even if you don't understand Chinese. But here we are concerned with the subtle side of Chinese humor, and in particular with the wisecrack or epigrammatic aspect of funny talk. In their daily conversation, the Chinese are great makers of witticisms. This is a sampling of some of the more familiar ones.

1) "Dog is catching rats" -- Mind your own business! The responsibility of cats is to catch rats, that of dogs is to guard the gate. When a dog catches rats he is poking his nose into someone else's business.

2) "Playing the harp in front of the cow" -- Speaking to the wrong person. Cows don't understand music and therefore will not appreciate it, no matter how well the musician plays.

3) "A wine bottle has no handle" -- Keep your temper and do as you are told. Because a wine bottle has no handle, we have to hold the neck of the bottle in pouring out the wine. In holding our necks, we bottle up our anger and do what we must.

4) "Cats cry for rats" -- Beware of false sympathy. Cats catch rats and eat them. When a cat cries for a rat, he is shedding crocodile tears.

5) "Fight off a wolf with a jute stick" -- Two people are afraid of each other. A jute stem looks like bamboo but is easily broken stem for bamboo. The man is afraid because he knows the jute stem cannot beat off the wolf. This phrase is appropriately applied to empty bluster and threats.

6) "Throwing meat pies at dogs" -- Appeasing the enemy is foolish. To drive dogs away, throw stones, not meat pies. The dogs will only eat the meat pies and wait for more. To repel an enemy, hit him hard and don't make concessions.

7) "A fox cannot hide its tail" -- One's true nature is hard to conceal. Chinese myth maintains that the fox can change into 36 different forms. But in none of these can it hide its tail. One's true nature will come out, sooner or later.

8) "Dog bites Lu Tung-ping" -- It is not always rewarding to be a good man. Lu Tung-ping was a Taoist devoted to helping the distressed. Despite his good deeds, he was bitten by a

dog. When we offer help to others and receive only criticism in return, we may say "The dog is biting Lu Tung-ping".

9) "Fly without a head" -- Those who act blindly face trouble. When the head is cut off, the fly will not die instantly, but will fly blindly for some moments, colliding with whatever is in its way. Those who act blindly are bound to have collisions.

10) "A leather lantern will never show the light" -- Fools cannot be taught anything. Lanterns must be made of paper, not leather, to show the light. And a fool will never learn, no matter how we guide and teach.

11) "Dog on the roof" -- There must be a way. A cat can jump or climb to the roof but a dog can't. When a dog appears on the roof, it shows there must be a special way up.

12) "The clay deity crosses the river" -- Everybody has his Achilles heel. Superstitious people believe deities can protect them from evil and disaster. But when a clay deity (most images are made of clay) crosses the river, it may be dissolved by the water. Everybody has a weakness, and those already in difficulty cannot be expected to help others.

13) "Set a salted fish free" -- It is futile to accord freedom to the deceased. Only living creatures can be set free. A salted fish is dead and has no volition.

14) "The carpenter dangles a thread" -- Keep one eye closed and the other open. When a carpenter wants to know whether a wall is vertical, he drops a weighted thread and sights down it, one eye open and the other closed. It is well not to take everything too seriously. One eye open and one closed is a good compromise.

15) "A sow caught in a bamboo fence" -- Beware of dilemma. After getting her head over a bamboo fence, a sow will be trapped. She cannot get over or pull back.

16) "Wearing wooden spectacles" -- We cannot see everything. Spectacles should be made of glass, not wood. We cannot see through the intentions of others nor predict the outcome of every situation.

17) "A mouth stuffed with a big rice pie doesn't say anything" -- Don't try to speak with mouth full or with an uneasy conscience. Rice pie is a favorite food in North China. We can't speak with our mouths stuffed full. This may be because of scruples or meaningless speeches or the acceptance of bribes that prevent the truth.

18) "If you go into the mountains too often, you will surely meet a tiger" -- Don't try the same strategy or trick too many times, lest it fail. A thief may be shrewd and skillful, but if he keeps on stealing, he eventually will be caught.

19) "Don't plant a lovely flower on a dunghill" -- Beauty is wasted in ugly surroundings. Beautiful flowers belong in

handsome vases, never in inappropriate surroundings. Pretty girls should marry good looking boys and not ugly old men.

20) "A snake catcher will be bitten by a snake" -- Those who live dangerously will pay with their lives. Chinese believe that those whose work involves great danger are likely to die on the job.

21) "A ship may capsize in a gutter" -- Stay where you belong or the consequences may be unpleasant. Ships should be on rivers or seas, not in gutters. When an experienced gambler loses to a greenhorn, it is said that a ship has capsized while sailing the gutter.

HAIKU AND TANKA

Class: English

Objectives: Students will create their own poems in the classical Japanese genre of Haiku and Tanka.

Procedures: Teacher will read several examples of each type of poem and will lead the class in the creation of an example of each.

Tanka: A poem containing five lines. The first line contains 5 syllables, the second 7, the third 5, the fourth and fifth lines contain 7 syllables.

Haiku: A poem containing 3 lines. The first line consists of 5 syllables, the second line 7 syllables, and the last line 5 syllables.

Materials: Paper, pencil, examples of Haiku and Tanka.

Method of Evaluation: Students will create a Haiku or Tanka poem and illustrate them.

WORLD WAR II AND CHINA

Content Area: Social Studies

Grade: 3rd - 8th Grade

Objective: To identify problems of the civilians living in China during World War II.

Materials: Recording of The House of Sixty Fathers

Procedures:

1) Introduce unfamiliar and difficult vocabulary.

    1) sampan
    2) bamboo
    3) invaders
    4) guerilla
    5) rice paddy
    6) wick
    7) yen
    8) craggy
    9) bayonets
    10) water buffalo
    11) squandron
    12) bloated
    13) sentry
    14) rooting (digging for food)

2) Locate China on maps or a globe.

3) Clarify that the enemy in the story is Japan and that the United States and China are friends and are on the same side.

4) Listen to the recording.

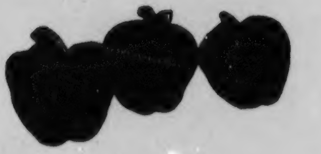
5) Review with the students the main events in the story quickly to retell it, emphasizing the main events.

6) In groups, students should be able to list the problems faced by the Chinese civilian population during World War II.

7) Have students relate stories about times they have been lost, and what happened to them.

8) Compare being lost in a store or at a fair with Tien Pao's experiences. What things are the same? What things are different?

9) How are feelings experienced by Tien Pao similar to Vietnamese refugees and the boat people of the South China Sea?



CHINA AND JAPAN

Materials Available from Detroit Public Schools Libraries

AUDIOVISUAL

Filmstrips

Confucianism and Taoism - B40

Japan's Role in the Far East - E10

The Rise of Chinese Civilization - C10

Uneasy Comrades: Russia and Communist China - D5

Kits

Behind the Bamboo Curtain

Communist China

Lewis, Elizabeth, Young Fu of the Upper Yangtze

The New Japan

Our World Neighbors: Japan

Records

Chinese Folk Tales and Legends, Proverbs, and Rhymes

BIOGRAPHIES

Archer, Jules, Chou En-Lai

Sims, Bennett, Confucius

Countries of China and Japan

915.1 Caldwell, John, Let's Visit China

915.1 Gray, Noel, Looking at China

915.1 Joy, Charles, Getting to Know the Two Chinas

915.1	Rau, Margaret, *Our World: The People's Republic of China*
915.1	Wiens, Harold, *China*
915.2	Friskey, Margaret, *Welcome to Japan*
915.2	Life (periodical), *Japan*
915.2	Lin, Yo-t'ang, *The Chinese Way of Life*
915.2	Newman, Robert, *The Japanese: People of the Three Treasures*
915.2	Vaughan, Josephine, *The Land and People of Japan*
951	Cooke, David, *Taiwan, Island China*
951	Edmonds, I.G., *Mao's Long March: An Epic of Human Courage*
951	Goldston, Robert, *The Long March: 1934-1935: A Red Army Survives to Bring Communism to China*
	The Rise of Red China
951	Harrington, Lyn, *The Grand Canal of China*
951	Li, Dun-jeu, *The Ageless Chinese, A History*
951	Meadowcraft, Enid, *China's Story*
951	Munro, Eleanor, *Through the Vermillion Gates, A Journey Into China's Past*
951	Robottom, John, *China in Revolution*
951	Schwartz, Harry, *China*
951	Silverberg, Robert, *The Long Rampart: The Story of the Great Wall of China*
951	Spencer, Cornelia, pseud., *The Land of the Chinese People*
951	Walker, Richard, *Ancient China and Its Influence in Modern Times*
951	White, Theodore, *China: The Roots of Madness*
952	Mears, Helen, *The First Book of Japan*
952	Spencer, Cornelia, *Japan*

CRAFTS

745.4 Downer, Marion, The Story of Design

793 Soong, Maying, The Art of Chinese Paper Folding Cultures in America

325 Hoff, Rhoda, America's Immigrants

325 Hutchmacher, J. Joseph, A Nation of Newcomers: Ethnic Minorities in American History

325 Jones, Claire, The Chinese in America

325 Pei, Mario, Our National Heritage

325 Sung, Betty, The Chinese in America

Mountain of Gold: The Story of the Chinese in America

FICTION

Bro, Marguerite, Su-Mei's Golden Year (Chinese life)

Cavanna, Betty, Jenny Kimura (Japanese American)

DeJong, Meindert, The House of Sixty Fathers (Chinese - World War II)

Francis, Dorothy, Another Kind Of Beauty (Human Relations - American-Japanese)

Fukei, Arlene, East to Freedom (Coming of Communism to China)

Gray, Elizabeth, The Cheerful Heart (Japan after World War II)

Lampman, Evelyn, Elder Brother (Chinese-American in ortland, Oregon, 1920's)

Lewis, Elizabeth, To Beat a Tiger One Needs A Brother's Help (War torn China)

Uchida, Yoshiko, Takoa and Grandfather's Sword (Japan)

FOLK AND FAIRY TALES

398 Hearn, Lafcadio, Japanese Fairy Tales

398 Mar, Shu Yin, Chinese Tales of Folklore

398 Sakade, Florence, Japanese Children's Favorite Stories

POETRY

895.6 Atwood, Ann, Haiku: The Mood of Earth

895.6 Barch, Virginia, The Seasons of Time: Tanka Poetry of Ancient Japan

895.6 Behn, Harry, comp. and translated, Cricket Songs: Japanese Haiku

RELIGION AND PHILOSOPHY

290 Sieger, Elizabeth, Eastern Religions

299.5 Sims, Bennett, Lao-tzu and the Toa Te Ching

Hispanics

AN INTRODUCTION TO MEXICO AND HER PEOPLE

Class: English

Objective: To introduce the students to facts regarding modern Mexico, and to give the students an opportunity to participate in a craft experience.

Procedure: Use the information sheet prepared by the staff of the International Institute and present the materials to the students.

Review the structure of the country and the government. Have the students make a chart of the important information.

Using yarn and sticks, demonstrate the procedure for making a Ojos de Dios. Allow students to each work on a project and display them in the room.

The following is one version of the story connected with Ojos de Dios (God's Eye):

There was once a kind king and queen. They were very old and wanted to have a child, but it seemed impossible. The queen in her old age was finally blessed with a beautiful child. Everyone in their kingdom was very happy that the old couple finally got their wish. The child, however, was born blind. The queen cried and lamented praying to God that the child's sight be restored. Finally, God spoke to the old queen, "If you can make me an eye that represents mine, I will grant the baby sight." All the people began immediately to try and make the representation for the queen. Craftsmen skilled in silver making designed beautiful things, goldsmiths worked night and day. Many beautiful eyes were produced. Some glistened with precious jewels. Each was offered, each was rejected. Finally, a peasant came forth with a brightly tied design of sticks and yarn. He offered it to the queen, humbly. When the queen presented this simple gift of love, God granted sight to the young child.

When students make the ojos, they should be reminded that they are good luck pieces only if they are given away. The child who keeps his ojos for himself will have bad luck.

CONVERSATIONAL SPANISH

Content Area: English or Social Studies

Grade Level: 3rd - 8th Grades

Objective: Each student will appropriately use four simple Spanish phrases and be able to count to ten in Spanish.

Procedures:

1) Introduce these Spanish phrases and drill for correct pronunciation:

   Buenos dias - good day
   Adios - good bye
   Gracias - thank you
   Por favor - please

2) Whenever these phrases come up throughout the day, substitute Spanish for English. Repeat for the rest of the week.
3) Greet each child as they come in the room; have them return the appropriate greeting.
4) Teach the class to count from 1 - 10 in Spanish and a few basic questions, answers, and phrases.
5) Make up some math problems substituting Spanish words for the numbers. Have students solve the problems and record the answer in Spanish.

PUERTO RICAN FAMILY LIFE

Content Area:	English
Grade Level:	3rd - 8th Grades
Objective:	To develop an awareness of Puerto Rican family life.
Materials:	New Worlds of Reading
Procedure:	Students will orally read "Puerto Rican Paradise" on p. 28, an autobiographical exerpt by Piri Thomas. Students will discuss the following questions: a) What is family life like for the Thomas'? b) How is it different than our own? Students will write at least one paragraph describing a typical family situation of their own.
Evaluation:	Classroom discussion and written paragraphs.

PUERTO RICAN LIFE

Content Area: English

Grade Level: 3rd - 8th Grades

Objective: To become aware of Puerto Rican family life.

Materials: Scope magazine (October 19, 1978)

Procedures:

1) Students will read "Gaucho" (oral reading), a play in Scope (October 19, 1978).

2) Students will compare family life in this play with family life in "Puerto Rican Paradise".

3) Students will answer in discussion the following questions:

   a) Would you do any of the things for a member of your family that Gaucho did?

   b) Why or why not? Would you do the things that Gaucho did if you had been born into a Puerto Rican family?

4) Students will write a paragraph describing something they have done for a family member.

Evaluation: Participation in class discussion and analysis of written paragraphs for style and content.

LATIN AMERICAN MUSIC

Content Area: Music Appreciation

Grade Level: 3rd - 8th Grades

Objective: Students will be able to name the basic rhythms of Latin American music and relate them to popular music.

Materials: Move entitled "Discovering the Music of Latin America".

Procedures:

1) Show movie "Discovering the Music of Latin America" to the students.
2) Discuss the following questions and points of interest:
    a) How has Latin American music affected the popular music of the United States?
    b) Name some of the instruments used by Latin Americans in their music. Are they the same or different than ours?
    c) Name some of the basic rhythms used by Latin Americans in their music. (Bossa Nova, Calypso, Raggae, Samba, etc.)

Evaluation: Participation in the class discussion of the movie.

MEXICAN LIFE

Content Area: English

Grade Level: 3rd - 8th Grades

Objective: Students will become aware of Mexican life style through historical fiction.

Materials: The story, "Juana", from Reading and Searching

Procedures: Students will read the story silently and answer the comprehension questions at the end of the story.

Discussion will center around the following questions:

a) What was life like for Juana growing up when and where she did?

b) How would life for Juana be different if Juana were living here and now?

Evaluation: Classroom discussion

JUANA

When she was three years old, Juana Inez de la Cruz sneaked off to school with her sisters. It was several days before her mother found out that Juana wasn't at home with the babysitters. By that time, Juana had learned how to read.

Juana was born in Mexico in 1651. At that time, girls were supposed to sew lovely lace and do household chores.

Juana had other ideas. At the age of seven, she wanted to go to high school and study science. But at that time, high school was for boys only. Juana begged her mother to dress her in boys' clothing so that she could go to high school. Her mother refused.

Later, the family moved to Mexico City. Their new house had a library. There, Juana could study as much as she wanted.

Juana's grandfather didn't approve of this. He arranged for her to live at the viceroy's palace. Juana was a lady-in-waiting to the viceroy's wife. At first, Juana was happy. In fact, she liked her mistress so well that she wrote poems for her. The viceroy heard about Juana's poems. He couldn't believe that a child just thirteen years old (and a girl, besides) could write poetry. So he sent for Juana. He asked her many questions. He was very impressed by Juana's intelligence.

The viceroy began bragging about Juana. He told people how smart she was. When he had famous guests, he often asked her to read her poems for them. The viceroy also brought mathematicians from the university to talk to Juana. They asked Juana many difficult questions. She could answer all their questions without even using a pen and paper.

Soon, Juana became bored with life at the palace. She became a nun and taught at a convent. There she had time to study, to write more poetry and to gather books for a library.

Her happiness did not last long. Juana wrote a book about science and music. This book was published in Europe and read all over the world. The bishop heard of Juana's fame. He decided that she was spending too much time with her books, and not enough time with her prayers. Juana did what he asked -- she gave up her studies.

Not long afterward, a smallpox epidemic hit Mexico City. Hundreds of people were sick, and many didn't live. Juana caught smallpox and died.

More than three hundred years later, people still read Sister Juana's poetry and remember her strength and determination.

1) When did Juana Inez de la Cruz live? ________________________

2) In your own words, tell how girls were brought up in Juana's time. ____

____

____

3) How old was Juana when she learned to read? ________________

4) Why did Juana become a nun? ______________________________

____

5) How might Juana's life have been different if she had been born in 1951 instead of 1651? ______________________________

____

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____

BEING A CHICANO

Class: Social Studies

Objective: After viewing the filmstrip, students will be able to explain the meaning of the word Chicano.

Students will be able to list problems faced by the Chicanos featured in the filmstrip.

Procedures: View the filmstrip "On Being a Chicano". Discuss the following questions:

1) What are the problems that Chicanos face in the U.S.?
2) Are these problems similar to problems faced by other immigrant groups?
3) Are the problems similar to those of other minorities in the U.S. today?
4) Are there any problems which Chicanos must deal with that are unique to their group?

Materials: Filmstrip, filmstrip projector, record player

Method of Evaluation: Discussion sould indicate student knowledge of the above material.

TEACHERS' GUIDE

MEXICO - LOS ESTADOS UNIDOS MEXICANOS

Government - Republic
Capitol - Mexico City
Total Population - 48.4 million (1970)
Area - 760,335 square miles
Major Cities - Mexico City, Guadalajara, Monterrey, Puebla, Acapulco, Juarez, Merida, and Oaxaca
Major Language - Spanish
Major Religion - Roman Catholic
Government Leader - President Lopez Portillo

GOVERNMENT

Mexico is a federal republic consisting of 29 states, two territories and the Federal District of Mexico City. Each state has its own constitution and its own elected governor. Each territory is run by a governor appointed by the President of the Republic. Mexico City is governed by the Department of the Federal District. The President is elected in national elections held once every six years.

GEOGRAPHY

Mexico is a large plateau with several mountain ranges on both the East and West coasts that descend to plains at the coastlines. Mexico is one of the richest nations in minerals, especially silver, gold, lead, copper, zinc, antimony, tin, coal, and iron ore. Other national resources include her forests and oil.

HISTORY

The earliest known civilization to inhabit the Mexican Region was the Olmec. The Olmecs were great architects. The ruins of magnificent constructed pyramids and astronomical observatories are a testimony to their architectural achievements.

After the Olmecs came the Mayans, the Zapotecs, and the Toltecs. The Mayans developed a very enlightened and advanced civilization. The Mayan calendar is more accurate than the modern day calendar, the Gregorian. The Mayan accomplishments in the field of architecture, agriculture, and religion influenced greatly the Aztec civilization.

HISTORY (Cont'd)

The Spaniards were amazed when they first entered Tenochtitlan, the Aztec capitol. The City had been built in the center of Lake Texcoco. According to an Aztec legend, the Gods had instructed the Aztecs to build their city by searching for a place where they would find an eagle perched on a cactus devouring a snake. They found this omen on a small island in the middle of Lake Texcoco, and, thus, they fulfilled the prophecy by building their city on that site.

The Great Pyramid rose up in the center of the island, crowned by twin temples. In his now-famous letters to Charles V in 1520, Herman Cortez wrote:

> Most powerful Lord, in order to give an account to Your Royal Excellency of the magnificence, the strange and marvelous things of this great City of Tenochtitlan and of the dominion and wealth of this Montezuma (the Aztec Emperor), its rules, and of the rites and customs of the people, and of the order there in the government of the Capitol as well as in the other cities of Montezuma's dominions, I would need much time and many expert narrators. I cannot describe one hundredth part of all the things which would be mentioned, but, as best I can, I will describe some of those I have seen which . . . will I well know, be so remarkable as not to be believed, for we who saw them with our own eyes could not grasp them with our understanding . . . The City itself is as big as Seville or Cordoba . . . This City has many squares where trading is done, and markets are held continuously. There is also one square twice as big as that of Salamanca, with arcades all around, where more than sixty thousand people come each day to buy and sell, and where every kind of merchandise produced in these lands is found . . . I will say only that these people live almost like those in Spain, and in as much harmony and order as there, and, considering that they are barbarous and so far from the knowledge of God and cut off from all civilized nations, it is truly remarkable to see what they have achieved in all things.

In the late 15th and early 16th centuries, Spaniards established colonies in the New World, and the area now known as Mexico became New Spain. Because of the overwhelming desire of the conquerors and the total resistance of the Aztecs to this invasion, no truce or peaceful take-over was possible, and the Aztecs were ruthlessly overcome by Herman Cortez in 1521, just when Aztec civilization was about to reach its peak.

For the next four centuries, Mexico endured Spanish rule and a multitute of dictatorships. There were boundary disputes

HISTORY (Cont'd)

with the United States and struggles to be free from European domination.

After the social revolution of 1910 - 1920 and many political and agrarian reforms, Mexico has become more stable and is making progress on its own. The recently found oil deposits in Tabasco and Chiapai hold future promise for the Mexican people.

SOME IMPORTANT DATES

1519 - Cortes' arrival on the mainland of Mexico
1810 - "Grito de Dolores" of Father Hidalgo
1821 - Mexico's independence from Spain
1836 - Texas' independence from Mexico
1846-7 - Mexico and the U.S. at war
1848 - Treaty of Guadalupe Hidalgo
1853 - Gadsden Purchase
1863-7 - Maximilian, Emperor of Mexico
1910 - Beginning of the Mexican Revolution
1917 - Adoption of the current Constituion
1938 - Expropriation of foreign oil interests by Mexican government
1952 - Inauguration of the Pedregal site of the National Autonomous University of Mexico
1963 - Signing of the Camizal Treaty between Mexico and the United States

EDUCATION

Children between six and fifteen must attend school, though they may go to either public or private schools. No schools in Mexico are run by the clergy. In Mexico, there are over twenty universities, including the National University of Mexico City, founded in 1551, which is the largest. Tuition for the National University is no more than $8 a year, and all may attend who desire to do so.

THE CHILDREN

Depending upon where they live, Mexican children may be living lives quite similar to most American children, or they may be experiencing a completely different life.

City children live in well equipped homes, wear European or American styled clothes and shoes and travel by automobiles or planes frequently. They visit as native tourists many of the beautiful sights in Mexico and participate in the colorful national holidays. Many sports are comparable to those in

THE CHILDREN (Cont'd)

the United States, such as baseball (even Little League), tennis, swimming, basketball, and a form of football called rugby. There are some special team games, however, which are native only to Mexico. The first is Tlachtli, where each of two teams try to hurl a solid rubber ball from one side of the court to the other and through a stone ring by hitting it with their elbows, chins, or thighs, without letting it bounce more than once. Another is patalli, a small game similar to games like Parcheesi, where beans are moved around a board on the basis of the count of the dice. Other sports are running, horseback riding, and bullfighting. The last two mentioned were introduced by the Spanish.

Children in the rural areas live more primitively. Many homes still do not have finished floors or running water. Many of the clothes, food, art objects, and utensils are handcrafted by the families who use them. Boys usually wear white trousers and colored or white sport shirts. Many still wear sarapes, which are heavy, woolen, handwoven cloaks. Only males wear these colorfully designed covers to protect them from the cold, heat, and rain.

Girls of rural areas still are seen frequently wearing long skirts or dresses of heavy cotton or wool. Blouses are light cotton with short sleeves and sometimes embroidered designs. The female counterpart to the sarape is the rebozo, the long, handwoven shawl worn by women and girls. These may be made of cotton, wool, or, for festive occasions, even silk, and are usually solid colored. Rebozos for adults are a standard three feet by eight feet; those for children are smaller. Costumes worn by boys and girls for festivals are usually prettier and more highly decorated than daily wear and often have very ancient origins in design and style.

These children are not so cosmopolitan and may not be able to attend an English-speaking school as their city counterparts can. They are usually better trained, however, in crafts and home activities than city children, and they travel more by foot or by bus to visit other places, as their parents have fewer autos than city dwellers have. Their games and holidays are the same as all other Mexican children.

FESTIVALS AND HOLIDAYS

There is a fiesta every day of the year somewhere in Mexico, where any holiday is an excuse for a celebration. Every village celebrates its own saint's day with a market, special food, parades, music, dancing, sometimes with rodeos or bullfights, and often with elaborate and beautiful fireworks.

Festivals and Holidays

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New Year's Day, January 1, is celebrated much like New Year's Day in other countries.

Dia de los Reyes, January 6, is Twelfth Night, or the Day of the Three Wise Men. In Mexico, this is the day of gift giving, like Christmas in many other lands. Mexican children believe that the Magi, instead of Santa Claus, bring their gifts.

The Pre-Lenten Carnival season in February resembles carnival celebration in other countries, with dancing, music, and merry-making in the streets.

On the Day of the Indian Child, March 21, there are special exhibits of the arts of talented Indian children. This is the birthday of Benito Juarez, Mexico's great hero.

Mexican Independence, September 15 - 16, In Mexico City on the night of September 15, the President stands on a balcony of the Government Palace and repeats the famous Grito of Father Hidalgo. Then the President rings Mexico's Independence Bell, the same one rung by Father Hidalgo in his little village church on September 15, 1810. The ringing of many other bells, music, and fireworks follow. This ceremony is observed at all state capitols throughout Mexico. On September 16, there are parades.

The Posadas, December 16 - 26, are the nine nights before Christmas Eve, when special ceremonies re-enact Joseph and Mary's search for shelter. Relatives and friends celebrate a posada in each of nine consecutive homes on succeeding nights. As soon as it is dark, the group of children and adults form a procession down the street. In the lead are two children, bearing clay figures of Joseph and Mary on a small litter. Everyone carries lighted candles and sings. When they arrive at the first house, they stop and, singing, ask for shelter. The father of the house sings that they must go on their way, but, when he finds who they are, he opens the door and welcomes them.

Refreshments are then served and the pinata (peen-yahta) broken. This is a clay jar decorated with colored paper to look like a bird or animal, hung from a bar or rope held by two people. It is filled with candy and toys. The breaking of the pinata is the highlight of the evening. One of the groups, usually a child, is blindfolded, turned around three times, and told to break the jar with a stick. He strikes the air, trying to hit the candy-filled jar. Turns are taken until the pinata bursts open, and the children run to pick up the candy and toys.

On Christmas Eve, the festivities end in a midnight mass. Some cities also have parades, and, as a last event, there are always fireworks.

The Arts and Crafts of Mexico

Before the Spanish arrived in Mexico in the 16th century, it was a land of magnificent cities and highly skilled people. The Mexican people have a long tradition in the making of arts and crafts. They are excellent silversmiths, potters, weavers, metal crafters, wood workers, leather crafters, glass and lacquerware makers. Famous muralists Diego Rivera, Rufino Tamayo, and Clemente Orozco are known internationally. We are fortunate in Detroit to have a magnificent example of Rivera's work in the courtyard of our own Institute of Arts. Diego Rivera painted these great murals in the 1930's.

Mexico is a country that has more popular arts and crafts than any other place in the New World. The people's art also includes toys, fireworks, papier-mache, yarnwork, bark paintings, and the now almost extinct feather work. For hundreds of years, the Mexican people have made beautiful things that were practical as well. Useful things such as pots and pans, pitchers, bowls and dishes, scarves, shawls, and hand-woven blankets. Also baskets and candleholders, hand-carved furniture, and blown glass.

In the arts and crafts of Mexico, we see many influences. The old arts and crafts of the Aztecs are still produced in the same ancient ways. The Spanish influence and other European influences are also evident. These combined influences contribute to the vast quantity of the unique and magnificent arts and crafts of Mexico.

Papier Mache

Papier mache is essentially a modelling material made of mashed paper. It is rough in texture and is usually applied to an armature or basic framework made of wire, cardboard, glass, or other sturdy materials. Leave it to dry in a low humidity area for about a week. Usually, the surface will need to be sanded smooth once the piece is dry. Then gesso, a white paint-like base coat, is painted onto the surface. This will dry in about 30 to 45 minutes. After this dries, the regular poster paint colors can be applied.

Papier mache can either be made by tearing newspaper into strips and boiling it until it becomes pulpy or by purchasing it. The instant papier mache is this same pulp, only dehydrated. To the instant, one would add water and a small amount of white glue. To the boiled mixture, one would add wheat paste to give it body. Easy projects for a start might be bracelets, pendants, tikis, or small dishes. Puppets might be another idea.

Pinatas

One method of making a pinata consists of using a heavy brown paper grocery bag or heavy construction paper and shaping it into a form. The easiest forms to use are often those of fruit, vegetables, or simple things. Animals and people are complicated but can be done. The paper outside is covered with layers of fringed tissue or crepe paper that has been cut in long strips. This is pasted layer upon layer to cover the entire outside surface of the bag of paper. The finished pinata can be filled then with candy, peanuts, and any other gifts that you want to place in it. Twist the top of the bag shut and wire and then attach a rope to the end and suspend the pinata over a beam in the ceiling. Children should be given a turn to be blindfolded and allowed to take a swing at the pinata while someone maneuvers the dangling pinata in front and over the head of the child.

Yarn Pictures

Another Mexican craft that can be adapted for children is that of making pictures by tracing the lines of a drawing with pieces of yarn and then filling in the remaining solid sections with additional rows of yarn. Although older children usually can be encouraged to make their own drawings to follow, younger children frequently prefer to trace pictures from books. Even the most simple design can be turned into a lovely picture. Drawings with too many lines or intricate corners can sometimes be disastrous and are not recommended. Simple school paste seems to be the best glue for this project. It works better than white glue.

Gods' Eyes

The Green Squash Festival, or wimakwari, is celebrated in October by the natives of Huichol, Mexico. The principle decoration for this holiday is a wand, or sikuli, with its woven design in the form of a god's eye, or ojo de dios. Although the god's eye design has become popular in Mexico for all festive occasions, such as Christmas, weddings, and just plain friendship, the Mexicans place special meaning on the god's eye for children on the day of the Green Squash Festival. The design symbolizes the eye through which the god, Kauyamuli, sees the world. On this day, children carry the gods' eyes in long processions with the hope that God will see them and grant them good health and long life. For the rest of the year, gods' eyes are exchanged by children and adults for many the same reasons that we give gifts, for birthdays, weddings, and other happy occasions. When a god's eye is given, it symbolizes love and friendship. Gods' eyes are made to be given away. To keep one that you make is considered to bring bad luck and children are encouraged to make one for someone else, never for themselves. It renews one's faith in humanity that a child never refuses to give away his or her creation. The concept of giving can be taught even to children who have nothing and need everything.

Outstanding Mexican Americans on the National Level

1.	Vicente T. Ximenes	Federal government executive
2.	Jose Angel Gutierrez	Political leader
3.	Rodolfo "Corky" Gonzalez	Activist and poet
4.	Ramsey Muniz	Raza Unida candidate for Texas governorship
5.	Phillip Sanchez	Federal government executive
6.	Romana Banuelos	U. S. Treasurer
7.	Cesar Chavez	Labor leader
8.	Raymond L. Telles	U. S. Ambassador to Costa Rica
9.	Benigno C. Hernandez	U. S. Ambassador to Paraguay
10.	Henry B. Gonzalez	U. S. Congressman from Texas
11.	Joseph Montoya	U. S. Senator from New Mexico
12.	Edward R. Roybal	U. S. Congressman from California
13.	Eligio "Kika" de la Garza	U. S. Congressman from Texas
14.	Reies Tijerina	Civil rights leader from New Mexico

15.	Ernesto Galarza	Educator
16.	George I. Sanchez	College professor
17.	Lee Trevino	Professional golfer
18.	Trini Lopez	Entertainer
19.	Jim Plunkett	Professional football player
20.	Cleto Rodriguez	World War II hero
21.	Vicki Carr	Entertainer
22.	Ricardo "Pancho" Gonzalez	Professional tennis player
23.	Joan Baez	Entertainer
24.	Gilbert Roland	Actor
25.	Ricardo Montalban	Actor
26.	Anthony Quinn	Actor
27.	Hector P. Garcia	Member, U. S. delegation to the United Nations
28.	Macario Garcia	World War II hero
29.	Severo Gomez	Educator
30.	Julian Nava	Educator
31.	Daniel Fernandez	Vietnam War hero
32.	Cesar Romero	Actor
33.	Johnny Rodriguez	Singer
34.	Raul Apodaca	Governor, New Mexico
35.	Marta Cotera	Librarian
36.	Mari Luci Jaramillo	Scholar and teacher
37.	Annabelle Valle	Project director
38.	Olga de Leon	Social researcher
39.	Vikki Carr	Entertainer
40.	Lupe Anguiano	Civil rights advocate
41.	Cleotilde Garcia	Surgeon
42.	Romana A. Banuelos	U. S. Treasurer
43.	Anita Sylvia Garcia	Pharmacist
44.	Nancy Lopez	Golf champion

Mexican Americans of Today

There are at least 5,073,000 Mexican Americans in the United States today. In November, 1969, it was found that 85.9 per cent of this number was concentrated in the five southwestern states of California, Arizona, New Mexico, Texas, and Colorado. According to the 1960 census figures, Mexican Americans constituted 14.8 per cent of the total population in Texas.

An analysis of the title Mexican American leads to the discovery that not all people living in the United States, who can trace their ancestry to Mexico, call themselves Mexican Americans. In fact, there is a diversity of terms used - by the people themselves - to identify a particular group within the aggregate. Some descriptive names in use are Mexican Americans, Spanish Americans, Spanish-speaking Americans, Latin Americans, Brown People, and Chicanos. La Raza is a popular name used to identify Mexican Americans, those of mixed Indian and Spanish blood. The various titles often indicate the place of origin, a philosophy, or an attitude of self-identification. Luis F. Hernandez, in A Forgotten American, p. 7, says, "To consider Mexican Americans a homogeneous group within a given set of characteristics and qualities is, therefore, to stereotype."

In contrast to the usual image of Mexican Americans as farm workers, by 1960 80 per cent were living in urban settlements. Some in various professions had begun to earn high incomes; however, one third of the Mexican Americans throughout the country were still earning less than $3,000 - an income which, according to economists, placed them in a category of poverty. Since the Mexican American birth rate is high, a low income is extremely difficult to stretch in order to provide food, housing, and basic needs.

While urbanization has sometimes provided more opportunities for better employment, it has at the same time brought about more problems. Many of the "newly urbanized" lack basic language skills and trade skills so the opportunities for employment are few. Approximately 75 per cent of Mexican Americans do manual types of work which offer little security and high risks of unemployment. In a paper prepared for the U. S. Commission on Civil Rights, in 1968, Helen Rowan stated that Anglos and Mexican Americans have observed overt discrimination in the employment of Mexican Americans. While it is true that lack of education and occupational skills cause unemployment, employers have been known to establish totally irrelevant requirements which have the effect of screening out Mexican American applicants.

Housing becomes a particular problem for a large family with a low income. In many cases, families are forced to live in very crowded conditions in the house that they can afford. Residential segregation is quite common, and even in their moves to urban centers Mexican Americans tend to live together in barrios (neighborhoods).

OJOS DE DIOS

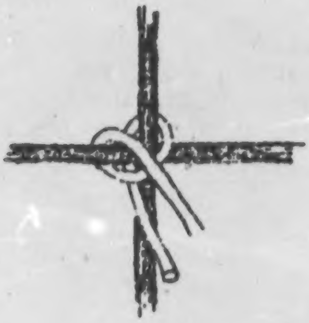
These "god-eyes" are good luck symbols made by the Huichol Indians of Mexico.

MATERIALS NEEDED:

Yarn or string of various colors
Sticks, dowel rods, or tongue depressors
Scissors

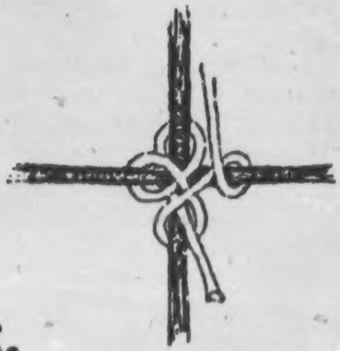
STEP 1

Cross two sticks and wrap string or yarn around to hold them in a cross formation. (Use tongue depressors for young children.)



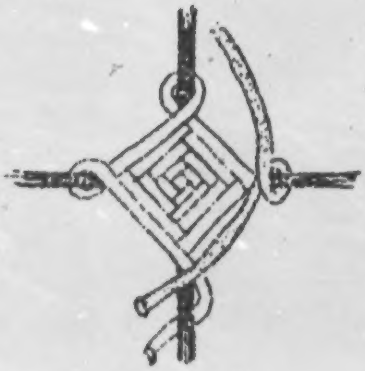
STEP 2

Begin to wind string or yarn around one stick, stretch to next stick and wrap around it. Continue in this way, always going in the same direction.



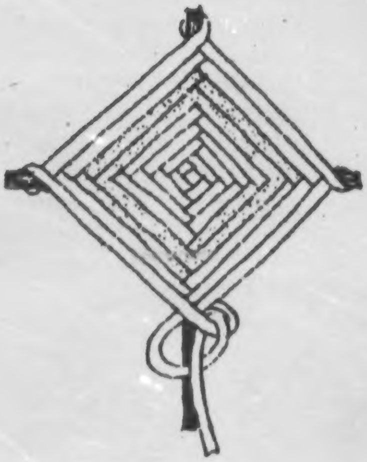
STEP 3

Change color of string often to make colorful pattern. To add next color, overlap the string.



STEP 4

To finish ojo tuck end of yarn under the last loop and pull tight.



VARIATIONS:

Use toothpicks to make tiny ojos.
Make different shapes by using three or four sticks for foundation.
Arrange a cluster of ojos for a wall hanging or decoration.

THE INTERNATIONAL INSTITUTE OF METROPOLITAN DETROIT, INC.

Greetings and Common Phrases in Spanish

Buenos días	Good morning (A.M.)
Benas Tardes	Good afternoon (P.M.)
Beynas noches	Good evening (after 6 P.M.)
Hola	Hello
Adios	Good-bye
¿Como está usted?	How are you?
¿Que tal?	How are you?
Pase usted	Come in
Adelante	Come in
Hasta luego	Good-bye
Hasta manana	See you tomorrow
Dispense (Dispénseme) Usted	Excuse (Pardon) me
Perdone usted	I beg your pardon
Con su permiso	Excuse me; With your permission
Vámos (Vámonos)	Let's go
Ésta noche	Tonight
Por favor	Please
Gracias	Thank you
Sí	Yes
¿Cómo se llama usted?	What is your name?
Me llamo......	My name is ......
¿Cual es su nombre?	What is your name?
Mi nobre es......	My name is ......
¿Cuante es?	How much is it?
¿Cuando es?	When is it?
¿Que hora es?	What time is it?

Days of the Week

Lunes	Monday
Martes	Tuesday
Miercoles	Wednesday
Jueves	Thursday
Viernes	Friday
Sabado	Saturday
Domingo	Sunday

Months of the Year

Enero	January
Febrero	February
Marzo	March
Abril	April
Mayo	May
Junio	June
Julio	July
Agosto	August
Septiembre	September
Octubre	October
Noviembre	November
Diciembre	December

Cardinal Numbers

Uno	one
dos	Two
tres	three
cuatro	four
cinco	five
seis	six
siete	seven
ocho	eight
nueve	nine
diez	ten

SPANISH AND PORTUGUESE-SPEAKING PEOPLES OF THE WESTERN HEMISPHERE

Materials available in the Detroit Public Schools Libraries

Art

709.72	Emmerich, Andre,	Art before Columbus: the Art of Ancient Mexico
709.72	Glubock, Shirley,	The Art of Ancient Mexico
709.73	Glubock, Shirley,	The Art of the Spanish in the United States and Puerto Rico

Audiovisual

Filmstrips

Being a "Chicano" / with record

Being a Puerto Rican / with record

Kits

America, the Melting Pot: Myth or Reality?

Chile: Another Communist Foothold in Latin America?

Mexico's Indian Heritage

Minorities Have Made America Great

The Other Minorities

Portrait of a Minority: Spanish-Speaking Americans

South America: a Regional Study / filmstrips with reeltapes

Un Viaje Por Mexico / in Spanish

Records

The Golden Treasury of Spanish American Verse

Mexican Folk Songs

Spanish Folk Tales

Bibliographies

American Library Association Conference, 1969, *Red, White, and Black: Minorities in America*

Detroit Public Schools, Department of School Libraries, *Bibliography of Latin-American Culture*, with 1974 and 1976 *Supplements*

Michigan Department of Education, State Library Services, 1975, *A Bibliography of Materials on the American Indian and the Spanish-Speaking*

El Paso Public Schools, 1974, *Bilingual, Bicultural Materials: a Listing for Library Resource Centers*

Wallace, Jan and Pat Key, Children's Literature, 1975, *Annotated Bibliography of Arabic and Mexican-American Books*

Biographies

Young, Bob, Anza, *Hard Riding Captain* (Anza, Juan Bautista De)

Mirskey, Jeannette, *Balboa*

Baker, Nina, *He Wouldn't Be King: the Story of Simon Bolivar*

Webb, Robert, *Simon Bolivar, the Liberator*

Jones, Evans, *Protector of the Indian* (Casas, Bartholeme De Las)

Cepeda, Orlando, *My Ups and Downs in Baseball*

Terzian, James, *Mighty Hard Road: the Story of Cesar Chavez*

Hano, Arnold, *Roberto Clemente, Batting King*

Syme, Ronald, *Cortes of Mexico*

Rouveral, Jean, *Juarez, a Son of the People*

Baker, Nina, *Juarez, Hero of Mexico*

Borton, Elizabeth, *Juarez, Man of Law*

Vance, Marguerite, *Ashes of Empire, Carlota and Maximilian of Mexico*

Syme, Ronald, The Man Who Discovered the Amazon (Orellano, Francisco De)

Rouveral, Jean, *Pancho Villa*

Syme, Ronald, *Quesada of Colombia*

Collected Biographies

920 Archer, Jules, Famous Young Rebels

920 Commager, Henry, Crusaders for Freedom

920 Schirmer, Mathilda, Latin-American Leaders

920 Young, Percy, Music Makers of Today

920 Zim, Herbert, People of Purpose

923 Norris, Marianna, Father and Son for Freedom: the Story of Puerto Rico's Luis Munoz Rivera and Luis Munoz Marin

923 Webb, Robert, Leaders of Our Time, Series I

926 McKown, Robin, Heroic Nurses

927.96 Gutman, Bill, New Breed Heroes in Pro Baseball

927.96 Hollander, Zender, Great American Athletes of the 20th Century

927.96 Katz, Fred, American Sports Heroes of Today

927.96 Nolan, William, Men of Thunder

Cultures in America

301.24 Haskins, James, Resistance: Profiles in Nonviolence

301.44 Messner, Hanna, Poverty in the Affluent Society

301.45 Steiner, Stanley, La Raza: the Mexican Americans

309.1 Bernstein, Saul, Alternatives to Violence

309;1 Mayerson, Charlotte, Two Blocks Apart: Juan Gonzales and Peter Quinn

321.6 Szulc, Tad, Twilight of the Tyrants

325 Hutchmacher, J. Joseph, A Nation of Newcomers

325 Larsen, Ronald, The Puerto Ricans in America

325 Molnar, Joe, Elizabeth: a Puerto Rican-American Child Tells Her Story

325 Pei, Mario, Our National Heritage

325 Pinchot, Jane, The Mexicans in America

Dance

793.3 Duggan, Anne, *Folk Dances of the United States and Mexico*

Fiction

Bethancourt, T. Ernesto, *New York City: Too Far from Tampa Blues* (Spanish-Americans - New York City)

Bonham, Frank, *Viva Chicano* (Mexican Americans)

Cardenas, Leo, *Return to Ramos* (Spanish American)

Colman, Hila, *That's the Way It Is, Amigo* (Mexico)

Dunne, Mary, *Reach Out, Ricardo* (Spanish American)

Evarts, Hal, *Smugglers' Road* (Mexico)

Figueroa, Pablo, *Enrique* (Spanish American)

Forsman, Bettie, *From Lupita's Hill* (Mexico)

Iterson, Siny Rose van, *The Smugglers of Buenaventura* (Colombia)

Laklan, Carli, *Migrant Girl* (Mexican Americans)

Lewiton, Mina, *Candita's Choice* (Puerto Ricans)

MacLeod, Ruth, *Buenas Dias*, Teacher (Mexican Americans)

Malkus, Aleda, *The Beloved Island* (Cuba)

Murphy, Patrick, *Carlos Charles* (Panama)

O'Dell, Scott, *Child of Fire* (Mexican Americans)

Roy, Cal, *The Painter of Miracles* (Mexico)

Shotwell, Louisa, *Magdelena* (Puerto Ricans - New York City)

Smith, Nancy, *Josie's Handful of Quietness* (Mexicans in the U.S.)

Sullivan, Mary, *Chili Peppers* (Sapnish Americans)
The Pancho Villa Rebels (Spanish Americans)

Taylor, Theodore, *The Maldanado Miracle* (Mexicans in the U.S.)

Van der Veer, Judy, *Long Trail for Francisco* (Mexicans in the U.S.)

Wilder, Thornton, *The Bridge of San Luis Rey* (Peru)

Wojciechowska, Maia, *Shadow of a Bull* (Mexico)

Poetry

860 ______________, The Snow and the Sun (South American folk rhyme-English and Spanish)

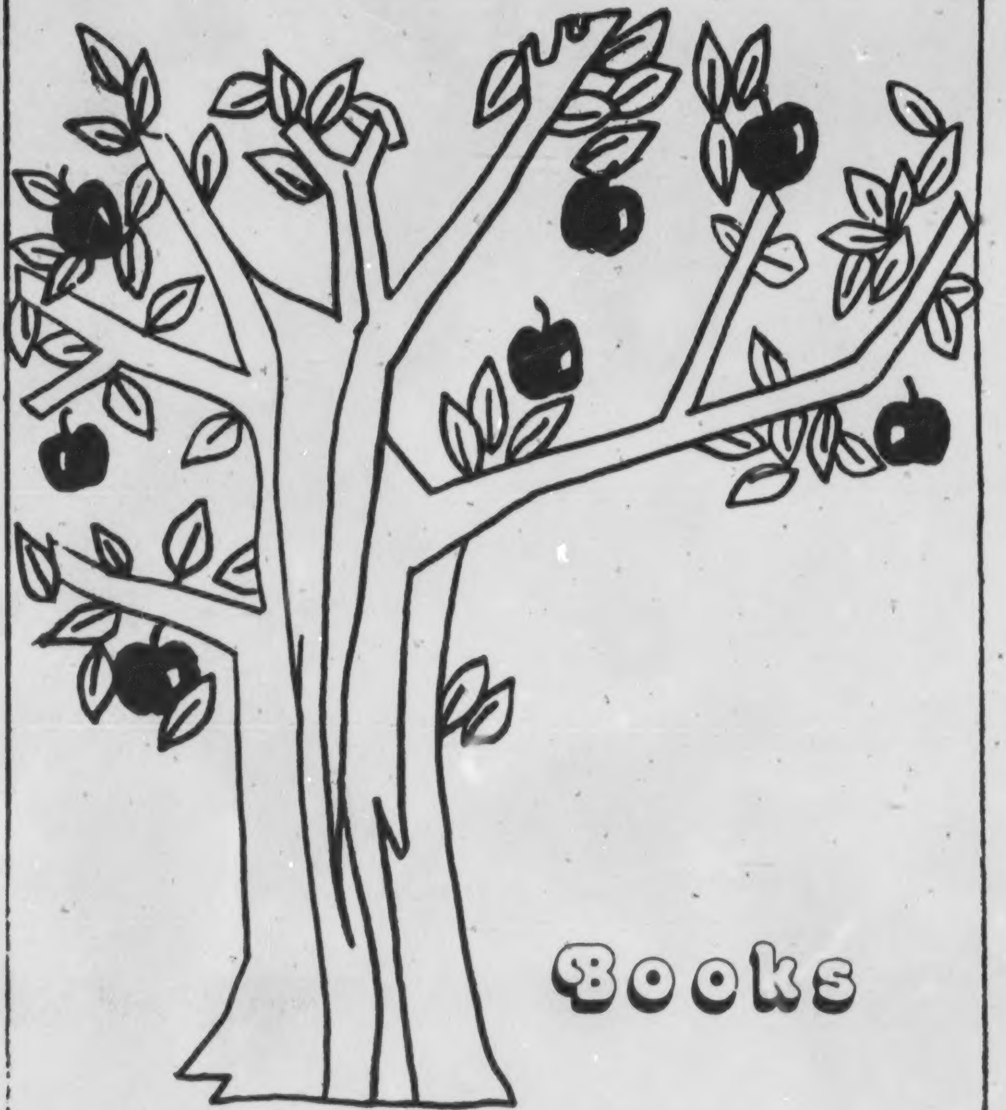
861 Renick, Seymour, Spanish-American Poetry (English and Spanish)

Short Stories

808.3 Witton, Dorothy, Teen-Age Mexican Stories

The 900's

In non-fiction there are approximately 10 books on Central America; 9, on Mexico, and, 32, on South America. There are also 8 sets of encyclopedias.



Books

ASIAN

Literature

Bro, Marguerite Harmon. Su-Mei's Golden Year. Garden City, New York: Doubleday & Co., 1956.

An outstanding book about China in the years just following World War II when Americans were still welcome there. The characterization is excellent. Recreational reading material with great value in developing insight into Chinese culture and the reaction of Chinese to foreigners.

Buck, Pearl S. Matthew, Mark, Luke, and John. New York: John Day, 1966.

Matthew, eleven, loses his mother and finally finds shelter under a bridge. A friendly policeman helps in small ways, but the courageous child fights for survival alone until he meets Mark. Mark speaks only English, but Matthew teaches him Korean. The policeman brings Luke to them, and John is found by a garbage can. Four plucky, forgotten boys against the world, until they meet Sam at a Christmas party. This story is about abandoned Korean children who are outcasts because their fathers were American soldiers.

Buck, Pearl S. The Water-Buffalo Children and the Dragon Fish. New York: Dell Publishing Co., 1966.

Two amusing stories about China originally published by John Day. Authentic accounts of adventures shared by Chinese and American children in pre-World War II China.

Cavanna, Betty. Jenny Kimura. New York: W. Morrow, 1964.

Jenny Kimura Smith, daughter of a Japanese mother and American father, comes to visit her American grandmother and encounters the same kind of bias held by her Japanese grandparents. Only when the girl suffers from others' prejudice does her grandmother begin to change her attitudes. After meeting teenagers who accept her, Jenny decides she would like to return to the U.S. for her college education.

Dixon, Paige. Promises to Keep. New York: Atheneum Press, 1974.

Lon's Vietnamese mother and American father died in the Vietnamese war. He goes to live in New England with his aristocratic, emotionally cold grandmother, who refuses to accept him.

Dunn, Mary Lois. The Man in the Box. New York: McGraw-Hill, 1968.

The story tells about a courageous boy who rescues an American from the Viet Cong, risking death for himself and his family by his unselfish heroism. Chau Li knows all too well what confinement in the bamboo box means. His own father, the village chief, died in it when Chau Li was too little to rescue him. Chau Li hides the American, David, in a secret cave until he can guide the soldier to other Americans.

Flory, Jane. One Hundred and Eight Bells. New York: Houghton Mifflin Co., 1963.

Daydreaming and forgetfulness cause 12 year old Setsuko Segawas many heartaches. Aspiring to be an artist like her father, she finds her daydreaming gets in the way of her ambitions. Growing up helps, and the girl slowly becomes less forgetful. On New Year's Day she resolves to try harder, and finds that her family loves her as she is. A family story of present day Japan.

Garlan, Patricia Wallace and Dunstan, Maryjane. Orange-Robed Boy. New York: Viking Press, 1967.

As the story begins, Aung Khin is trying to capture a parrot. Soon the day will come when he will enter the monastery for a period of religious instruction, self-discipline, and contemplation. This humorous incident starts readers on a unique literary adventure as the story follows Aung Khin and his friends through a Shinbyu celebration and a period of study with Buddhist monks.

Kim, Yong-Ik. Blue in the Seed. Boston: Little, Brown Pub. Co., 1964.

Chun Bok is often called "Fish Eye" and wishes his eyes were brown instead of blue. His mother and he inherited their blue eyes from the foreign sailor who married Chun Bok's grandmother. The young boy dreads school because of the teasing he will have to endure for having blue eyes and wearing straw shoes. The schoolchildren sell eggs and give the money to Chun Bok so that he can buy canvas tennis shoes to replace his straw shoes. Instead, the resentful Chun Bok uses the money to purchase dark glasses. This infuriates his peers and a fight breaks out at school. Chun Bok is eventually reconciled with his schoolmates and learns to accept himself.

Kim, Yong-Ik. The Happy Days. Boston: Little, Brown Pub. Co., 1960.

Orphaned Sang Chun leaves Cheju Island to return to the mainland home of his grandparents. He is soon caught up in the project of starting a village school. A young barber, Doree, teaches school at night in his shop. Sang Chun's grandfather agrees to set aside land for a school site, and the villagers try to make their dream a reality.

Reynolds, Barbara Leonard. Emily San. New York: Charles Scribner and Sons, 1955.

The tables are turned as one reads about Americans living in Japan. Most of the foreign children of Rainbow Village have remained aloof, not making an effort to befriend Japanese children living off the base. Nine-year-old Emily shakes them up a bit when she arrives, full of curiosity about Japan. Emily had hoped to live in a Japanese-style house and finds American-style military housing a disappointment. Emily's parents encourage her to take advantage of every opportunity to meet Japanese and learn their language. They help Emily arrange for Japanese children in an orphanage to become acquainted with Americans.

Sawyer, Ruth. The Year of the Christmas Dragon. New York: Viking Press, 1960.

Part of the story takes place in China centuries ago when a Chinese boy travels to Mexico on the back of a huge dragon. Fantasy is interwoven with a description of the traditional Mexican Christmas festival, Las Posadas.

Treffinger, Carolyn. Li Lun, Lad of Courage. New York: Abingdon Press, 1947.

Li Lun refuses to go on his first fishing voyage, a manmaking event in his village. Li Lun's father punishes him by commanding him to grow rice on the desolate mountaintop. With courage and dedication, he accomplishes his task and becomes a hero to all of the village.

Uchida, Yoshiko. Hisako's Mysteries. New York: Charles Scribner and Sons, 1969.

Urban life in modern Japan is described in this story about a Japanese girl whose activities, attitudes, and problems may sound familiar to American girls. At almost thirteen, Hisako receives a mysterious gift, and begins to wonder if her father might be alive, although she has thought herself to be an orphan. Her best friend, Fusa, helps her learn the truth.

Uchida, Yoshiko. In-between Miya. New York: Charles Scribner and Sons, 1967.

It is a happy surprise to Miya to be invited to visit relatives in Tokyo during her summer vacation. Although she thinks she is quite grown up at twelve, Miya soon learns that adults can be of assistance in helping her sort out problems that develop as she adjusts to urban life. American girls will appreciate the description of Miya's first visit to a department store.

Uchida, Yoshiko. Journey to Topaz: A Story of the Japanese-American Evacuation. New York: Charles Scribner and Sons, 1971.

An eighteen-year-old boy is evacuated, along with his eleven-year-old sister and their mother, and interned in Topaz, a war relocation center in Utah during World War II. The tragedy of being unjustly uprooted and herded along with other innocent people in internment camps is handled with dignity and fairness.

Uchida, Yoshiko. Samurai of Gold Hill. New York: Charles Scribner and Sons, 1972.

A group of Japanese came to America in 1869 hoping to establish a tea and silkworm farm in California, with Koichi and his samurai father among them. Their hopes were dashed and their courage and patience were tested when a combination of natural disaster and strong prejudice brought adversity.

Uchida, Yoshiko. Takao and Grandfather's Sword. New York: Harcourt, Brace and World, 1958.

Takao's father is a potter whose artistic tea sets are in great demand. His parents, experiencing financial difficulties, accept a rush order for twenty-five tea sets. During the firing, high winds start a fire which destroys the pottery shed. Takao sells his valuable Samurai sword, inherited from his grandfather, to get the money needed to rebuild the shed. His unselfish act starts a chain of events which surprise Takao, his family, and those who read the book.

Wiese, Kurt. You Can Write Chinese. New York: Viking Press, 1945.

This story introduces an American boy living in Chungking toward the end of World War II who wants to learn to read and write Chinese. Peter is the only foreign child in the Chinese school and much of the book explains what he learns that first day.

Yep, Lawrence. Child of the Owl. New York: Harper and Row, 1977.

Casey, age twelve, moves in with her grandmother, Paw-Paw, who lives in San Francisco's Chinatown. A heart-warming story of how Casey learns to cope with the generation gap, cultural gap, and her family situation.

Social Studies

Ashby, Gwynneth. Looking at Japan. Philadelphia: Lippincott, 1969.

An informative text illustrated with excellent photographs, many in color. Much information given just inside the cover. Teachers will find it a useful text supplement and may wish to check other titles in this series.

Chu, Daniel and Chu, Samuel. *Passage to the Golden Gate*. Garden City, New York: Doubleday & Co., 1967.
An absorbing history of the movement of Chinese to this continent. The clipper-ship trade, the Opium War, the Gold Rush, the building of the Central Pacific Railroad, and the establishment of Chinese urban enclaves are all covered. Changes in attitudes after the San Francisco earthquake of 1906 and the contributions of Chinese-Americans are discussed in the final chapters.

Leathers, Noel L. *The Japanese in America*. Minneapolis, Minn.: Lerner Publications, 1967.
Every aspect of the movement of Japanese to the West is covered in this excellent history, beginning with Perry's contact with Japan during the nineteenth century. Prejudice, discrimination, and the shameful treatment of Japanese-Americans during World War II are covered in detail. The heroic military service of these people and the influence of Japanese in Hawaiian culture is outlined.

Rau, Margaret. *The Yellow River*. New York: Messner, 1969.
The entertaining text tells the story of the various peoples who live along this famous river, providing facts about past history as well as life today. Information about modern Chinese life-styles is presented honestly and objectively. Pronunciation guide included.

Shotwell, Louisa R. *Beyond the Sugar Cane Field*. Cleveland: World Press, 1964.
Children from India, Thailand, and Indonesia are described in this authoritative, entertaining book about the work of UNICEF. Photographs enhance the text. Excellent supplemental reading for social studies classes.

Spiegelman, Judith M. *Dayapala of Ceylon*. New York: Messner, 1970.
A UNICEF book featuring the daily activities of a thirteen-year-old boy. Text and photographs describe family life, Buddhist customs, work on a rubber plantation, and school events.

Sung, Betty Lee. *The Chinese in America*. New York: Macmillan, 1972.
An easy-to-read history of the Chinese people in the United States, from the first ones who came to work in the gold mines of California to those of the present day. Their occupations, their problems, their current customs, and their gradual acceptance by American society are all discussed.

Tooze, Ruth. Cambodia: Land of Contrasts. New York: Viking Press, 1962.

Discusses life in Cambodia and would be excellent supplemental material for social studies programs. Children in Cambodian schools learn French and English.

Science

Silverberg, Robert. Wonders of Ancient Chinese Science. New York: Hawthorn, 1969.

Begins with a succinct history of China. Subsequent chapters cover the accomplishments of Chinese scientists, the development of paper, astronomy, printing, explosives, earthquake studies, and more. The design, the illustrations, the bibliography, the table of Chinese dynasties, and the index increase the book's utility.

Music

Berger, Donald Paul ed. Folk Songs of Japanese Children. Rutland, Vermong: Charles E. Tuttle Company, 1969.

Fifteen Japanese songs for children with information included about Japan throughout. A pronunciation guide and English translation of each song is provided.

BLACK AMERICA AND AFRICA

Literature

Armstrong, William H. Sounder. New York: Harper and Row: 1969.
This is a tragic story of the patient endurance and strength of character of a black sharecropper's family in the deep South. Even through great suffering they manage to maintain dignity and nobility of character during the father's long imprisonment. Their faithful dog, Sounder, is the only tangible link the boy has with the father from whom he is so cruelly separated.

Bacon, Martha. Sophia Scrooby Preserved. Boston: Little, Brown Publishing Co., 1968.
Sophia is the daughter of an African chief. Kidnapped by slavetraders and sold as a slave in New England, she immediately captivates her new owners by her high spirits, brilliant intelligence, and musical gifts. Horrifying adventures follow, but Sophia survives them all with amusing success.

Beyer, Audrey White. Dark Venture. New York: Knopf, 1968.
Demba, a twelve-year-old African boy, is captured by an enemy tribe and sold into slavery. Transported to Barbados, he and Adam White, the ship's surgeon, become friends. Although Demba is treated as less than human at times, he remains honest, loyal, and proud, as his father had taught him to be.

Bonham, Frank. The Nitty Gritty. New York: Dutton, 1968.
Charlie Matthews, aged seventeen, is a daydreamer who makes A in English composition. He desperately wants a better life for himself than can be provided by his family or by the sordid ghetto in which he lives. His flashy uncle tempts him to drop out of school; his English teacher tries to persuade him not to.

Burch, Robert. Queenie Peavy. New York: Viking Press, 1966.
Queenie lives in rural Georgia during the Depression. Her mother works in a cannery to support the family, so Queenie finds herself responsible for many of the chores on their small farm. On top of being awkward and poor, Queenie suffers the humiliation of being a convict's daughter.. She is often taunted about having a daddy in the chain gang.

Coles, Robert. Dead End School. Little, Brown Pub. Co., 1968.
This book describes the feelings of a young black boy who is bussed to a white school in his community's efforts to achieve integration. It also tells how he is received

by the principal and students of the formerly all-white school. The dramatic situation shows the author's concern with "children in crisis."

Hamilton, Virginia. *The House of Dies Drear*. New York: Macmillan, 1968.
When Thomas Small moves into a house that was once a station on the Underground Railroad, he finds that his new home seems genuinely haunted. This book has mystery, suspense, vivid character portrayal, significant historical background, and the deeper theme of interracial relationships.

Hamilton, Virginia. *The Time-Ago Tales of Jahdu*. New York: Macmillan, 1969.
Lee Edward, a young black child, stays with Mama Luke during the day while his mother works. Mama Luke tells tales about Jahdu, a boy with magical power. As Lee Edward grows older, so does Jahdu. Lee Edward realizes that like Jahdu, he also has magical power -- pride.

Hamilton, Virginia. *Zeely*. New York: Macmillan, 1967.
Black children share a very special summer on their uncle's farm in Ohio. After a busy day exploring the farm, the children decide to sleep out in the front yard. Geeder tells her brother imaginative, scary fibs, and then is quite startled to see statuesque Zeely pass by the yard during the night. Geeder imagines that Zeely is a Watutsi queen. It is Zeely herself who finally helps Geeder appreciate the importance of separating fact from fantasy.

Heady, Eleanor B. *When the Stones Were Soft*. New York: Funk and Wagnalls, 1968.
Sixteen distinctive East African folktales written especially for American readers. Swahili words and African names are used in these stories, passed on among tribes in Kenya, Uganda, and Tanzania.

Jackson, Jesse. *Tessie*. New York: Harper & Row, 1968.
This is a warmhearted story of a sixteen-year-old Harlem girl who manages to bridge the distance between her old friends and her new friends at a downtown private school to which she has won a scholarship. Tessie finds that, in addition to the challenge of keeping up with Hobbe's high standards, she has to face the problem of a misunderstanding with her best friend.

Jones, Adrienne. *Sail, Calypso*. Boston: Little, Brown Publishing Co., 1968.
Clay, whose family are migrant workers, is the first to find an abandoned boat and makes plans to return and spend his time fixing it up. A white boy, Paul, finds the boat a day later, but also claims his right to fix it up. Refusing to work at the same time, they agree upon the plan of taking turns alone with the boat on an every other day basis. They finally realize that the boat can be fixed much faster if they work together, and finally become friends.

Mathis, Sharon Bell. *The Hundred Penny Box*. New York: Viking Press, 1975.

Great Aunt Dew, 100, lives with Michael and his family. Michael's mother reacts tentatively, his father acts protectively, and Michael responds to the senile black woman with love.

Mirsky, Reba Paeff. *Thirty-one Brothers and Sisters*. Chicago: Follett, 1952.

Nomusa, daughter of a Zulu chief, is an engaging tomboy who finds it difficult to accept her social role. The communal, polygamous life of her South African tribe contrasts sharply with our social patterns. Yet the story tells of attitudes, feelings, and problems common to all children. Taking care of younger siblings, helping with household chores, and caring for domestic animals will sound familiar.

Mitchison, Naomi. *Friends and Enemies*. New York: John Day, 1968.

Life for black Africans in free Bechuanaland is contrasted with the restrictions imposed on blacks in the Union of South Africa. Young Petrus is forced to flee from his home in South Africa when his older brother is arrested for alleged subversive activities. The young boy seeks a haven with kinsmen across the border in Bechuanaland.

Neufeld, John. *Edgar Allan*. New York: S. G. Phillips, 1968.

Trhough the eyes of a twelve-year-old the reader experiences the problems and heartaches of a white minister's family who have adopted a three-year-old black boy in a conservative small town in California.

Rose, Karen. *A Single Trail*. Chicago: Follett, 1969.

Ricky, twelve, has moved many times. Now he is finding his way in a mixed Los Angeles neighborhood. School throws Ricky into association with Earl, a black who hates whites. The plot focuses on the way a dedicated teacher brings the boys together.

Scott, Ann Herbert. *Sam*. New York: McGraw, Hill, 1967.

This is an outstanding story of a black boy whose family are all too busy to play with him. How his eventual frustration causes them to notice him makes this a touching experience.

Shotwell, Louisa R. *Adam Bookout*. New York: Viking Press, 1967.

Brooklyn, New York, provides the setting for the adventures of an unusual assortment of sixth graders from a variety of ethnic and socio-economic backgrounds. Adam runs away from his Oklahoma relatives after his parents are killed in a tragic accident.Startled, compassionate relatives in New York welcome him when he appears unexpectedly. Living with them during a period of emotional adjustment, Adam attends a public school. Willie, a black boy from Alabama, shares a special bond with Adam.

Sprague, Gretchen. A Question of Harmony. New York: Dodd, Mead Pub. Co., 1965.

Cellist Jeanne Blake, a high school senior, organizes an instrumental trio with two boys, one of whom is black. They enjoy the summer until Mel is refused service in a local hotel and the three are caught up in a racial situation. Through their personal experiences, they all gain insight into social issues as well as into the nature of friendship.

Stein, Mini. Puleng of Lesotho. New York: Messner, 1969.

Puleng is an eleven-year-old Basotho girl whose father is displeased with her, fearing that she is under an evil spell. When she saves a baby from a deadly snake, all the villagers praise her.

Stinetorf, Louise A. Children of Africa. Philadelphia: lippincott, 1964.

This collection of twelve short stories features children from many regions of Africa. Therefore several different ethnic groups are included. The stories are distinctive and reflect a broad understanding of African cultures.

Stolz, Mary. A Wonderful, Terrible Time. New York: Harper & Row, 1967.

Two young black girls who are friends from the same low-income urban community are given a holiday at a camp in Vermong. They face the problems of many city children concerning fears in a strange environment, homes with only one parent, racial differences, and the need to be accepted by their peers.

Taylor, Theodore. The Cay. Garden City, New York: Doubleday & Co., 1969.

Although this is a tale of the Robinson Crusoe type, it is lent modern significance by the developing relationship between young Phillip and the elderly black man with whom he is cast ashore. Phillip's initial feeling of superiority and scorn gradually changes to respect, admiration, and finally to a deep sense of gratitude.

Biography

Booker, Simeon. Susie King Taylor, Civil War Nurse. New York: McGraw-Hill, 1969.

An inspirational biography of a courageous woman. Although Susie Baker was born a slave, she learned to read and write in secret and became a freedom fighter at a young age. Her story gives readers greater appreciation of the heroic actions of blacks serving in the Union army.

Carruth, Ella Kaiser. *She Wanted to Read: The Story of Mary Macleod Bethune*. New York: Abingdon Press, 1966.

Mary Macleod Bethune grew up on a cotton plantation in South Carolina. The first person in her family to learn to read and write, Mary dedicated her life to helping black children get an education. Fighting the Ku Klux Klan and overcoming other hardships, she started many schools, becoming a college president and a civic leader.

Equiano, Olaudah. *The Slave Who Bought His Freedom*. New York: Dutton, 1971.

Olaudah Equiano, an Ibo slave, had many adventures on the sea, in America, and in England. He educated himself in reading, math, and navigation.

Felton, Harold W. *Edward Rose - Negro Trail Blazer*. New York: Dodd, Mead Pub. Co., 1967.

The Indians ignore color and accept Ed Rose for what he is, a fine hunger and trapper and an honest, courageous man.

Felton, Harold W. *Jim Beckwourth, Negro Mountain Man*. New York: Dodd, Mead Pub. Co., 1966.

Jim Beckwourth leaves his blacksmith apprenticeship in St. Louis to go into the wilderness. There he becomes one of the best hunters, trappers, and guides among the mountain men. He also learns the dangers and hardships of life among Indians and wild animals. Finally, Jim is named chief of the Crows, whom he guides wisely for many years.

Felton, Harold W. *Nat Love, Negro Cowboy*. Dodd, Mead Pub. Co., 1969.

After his father's death, fifteen-year-old Nat decides to go to the West to seek his fortune. There his skill and courage finally win him both fame and respect.

Flynn, James J. *Negroes of Achievement in Modern America*. New York: Dodd, Mead Pub. Co., 1970.

This is an inspiring collection of successful careers of contemporary black men and women. It includes Ralph Bunche, Thurgood Marshall, Louis Armstrong, General Benjamin O. Davis, and Augustus Baker. There are outstanding personalities in politics, sports, the armed services, music and literature, and the civil rights movement.

Graham, Shirley. *The Story of Phillis Wheatley.* New York: J. Messner, 1949.

An absorbing biography of America's first black poetess. Life in Boston during the Revolutionary War period is detailed. The attitudes of Americans and the English toward slavery, indentured servants, and blacks remind us that black was beautiful at an earlier time.

Harrison, Deloris. *The Bannekers of Bannaky Springs*. New York: Hawthorn Pub. Co., 1970.

This is more a story of Benjamin Banneker's parents and his grandparents than it is of the great self-taught scientist, astronomer, and mathematician himself. His white grandmother, having completed her seven year indenture, bought Bannaky, a proud African prince whom she later married. The relationship between Benny and the tiny brave grandmother he called "Big Mama" is one to be remembered.

Herschler, Mildred Barger. *Frederick Douglass*. Chicago: Follett, 1969.

An outstanding biography. Chapter eight describes the recruiting of blacks by the Union Army and meetings between Lincoln and Frederick Douglass. The struggle to gain an education, opposition to "Jim Crow" segregation, and early stages of the civil rights movement are emphasized.

Killens, John Oliver. *Great Gittin' Up Morning: A Biography of Denmark Vesey*. Garden City, New York: Doubleday & Co., 1972.

An informative story about Denmark Vesey from his boyhood, when he was captured in west Africa and served as a cabin boy on slave ships, to manhood, when he finally purchased his freedom and became a successful person for a while before turning into an embittered conspirator.

Mitchison, Naomi. *African Heroes.* New York: Farrar, Straus and Giroux, 1969.

Stories about eleven black heroes are presented dramatically. Several centuries of white-black interaction involving slave traffic, missionary activities, and economic exploitation are covered as the reader follows the actions of specific African leaders.

Moore, Carmen. *Somebody's Angel Child*. New York: T. Y. Crowell, 1969.

An outstanding biography of the colorful, famous blues singer, Bessie Smith. One aspect of American life during World War I and the Depression years is described as the reader follows this entertainer's career.

Petry, Ann. *Harriet Tubman: Conductor on the Underground Railroad*. New York: Crowell, 1955.

. Harriet, born a slave, dreamed of the day when she would become free. Hearing about the many escapes from plantation through the underground railroad, she escaped. She then started making trips to free other slaves, once running, hiding, coaxing, praying until 300 slaves got through to safety.

Pitrone, Jean Maddern. *Trailblazer*. New York: Harcourt, Brace and World, 1969.
A biography of Mrs. Frances Elliott David, first black nurse to be accepted by the Red Cross. Her experiences and accomplishments as an outstanding nurse and community leader provide inspiring recreational reading.

Polatnick, Florence T. and Saletan, Alberta L. *Shapers of Africa*. New York: Messner, 1969.
Short biographies of five outstanding black African leaders are included: Mali's Mansa Musa, Angola's Queen Nzinga, Samuel Ajayi Crowther of Nigeria, Lesotho's Moshoeshoe, and Kenya's Tom Mboya. Readers gain an increased appreciation of the history of sub-Saharan regions and the heroic efforts of blacks to combat white conquest and exploitation.

Social Studies

Bernheim, Marc. *From Bush to City*. New York: Harcourt, Brace and World, 1966.
Change in the social and economic life of new African nations is the theme of this excellent text supplement. Black-and-white photographs help tell the dramatic story.

Burt, Olive W. *Negroes in the Early West*. New York: Messner, 1969.
Black men and women of great courage, determination, and natural ability are featured in this book. Some of them were explorers or cowboys, others were business entrepreneurs, but all deserve the attention of students learning about the contributions of blacks to our cultural fabric.

Chambers, Bradford ed. *Chronicles of Negro Protest*. New York: Parents' Magazine Press, 1968.
The text explains the differences between the systems of slavery instituted in Spanish and Portuguese colonies and that system established in English colonies. Thomas Jefferson's concern for white racism is documented.

Downey, Fairfax. *The Buffalo Soldiers in the Indian Wars*. New York: McGraw-Hill, 1969.
An account of the role black soldiers played in the western campaigns against Indians. Indians, astonished to see black men, named them Buffalo Soldiers. Includes descriptions of riding school, the care and training of horses and mules, drills, recruitment, and battle feats. There is a story about one brave black soldier who did not receive his Medal of Honor for valor in the Indian Wars until 1965.

Goldman, Peter. *Civil Rights*. New York: Coward-McMann, 1965.

Absorbing account of events associated with the civil rights movement of the 1960s and its historical background. Photographs enhance the text.

Goldston, Robert. *The Negro Revolution*. New York: Macmillan, 1968.

An outstanding description and analysis of the struggle of blacks against social, political, and economic forms of slavery. The book is written to give all Americans a deeper understanding of both past history and contemporary issues.

Goodman, Morris C. *A Junior History of the American Negro*. New York: Fleet Press, 1969.

Volume I, called "Discovery to the Civil War," covers the fifteenth century up to the 1860s. Volume 2 is called "The Civil War to the Civil Rights War."

Harris, Janet and Hobson, Julius. *Black Pride*. New York: McGraw-Hill, 1969.

Uniformly well written with a direct and open approach to the subject. Describes the indentured servitude of both whites and blacks in the early 1600s and the changes that reduced blacks to slavery. The Reconstruction period is covered succinctly. Photographs illustrate the book.

Johnston, Johanna. *Together in America: The Story of Two Races and One Nation*. Dodd, Mead Pub. Co., 1965.

This is the story of the involvement of blacks in American history, emphasizing facts frequently overlooked including contributions of individuals.

Lester, Julius. *To Be a Slave*. New York: Dial Press, 1968.
The history of the African slave in America is related through records of narratives by slaves. Vivid pictures describe all aspects of slavery to the post-Civil War period.

Murphy, E. Jefferson. *Understanding Africa*. New York: Crowell, 1969.

An excellent introduction to the history, geography, and political development of Africa, written especially for young people with little or no background in the subject. Includes a lucid description of the white conquest of Africa and the slave trade.

Spangler, Earl. *The Negro in America*. Minneapolis, Minn.: Lerner, 1966.

A comprehensive, succinct history of the Afro-

American. Teachers would find Part III important since it deals with the Reconstruction period. Consistently well-written and informative.

Turnbull, Colin M. Tradition and Change in African Tribal Life. Cleveland: World Press, 1966.
A fascinating study of the way people live today. The text is divided into four main headings: childhood, growing up, adulthood, and old age.

Art

D'Amato, Alex and D'Amato, Janet. African Crafts For You to Make. New York: Messner, 1969.
Projects giving complete details regarding patterns, construction, and materials are described for items such as musical instruments, miniature houses, dolls, costumes, games, and ceremonial masks.

Glubok, Shirley. The Art of Africa. New York: Harper and Row, 1965.
Text content ranges from ancient Nigerian art to modern Dahomey brass figures. It includes lost-wax bronze castings, pottery, carvings, gourd work, musical instruments, basketry, shell and bead work, statuary, and charm dolls.

Jordan, June. Who Look at Me. New York: Crowell, 1969.
The text, an eloquent poem, interprets twenty-seven paintings of blacks. Many are reproduced in color. The theme is that blacks will no longer live as shadows, ignored or shunted aside. Blacks demand to be seen and heard, granted full equality with all men.

Music

Jones, R.P. Jazz. London: Methuen & Co., 1963.
Traces the origins of jazz from Africa, Spain, and France. Includes a synopsis of jazz musicians, and musical instruments.

Newman, Shirlee Petkin. Marian Anderson: Lady from Philadelphia. Philadelphia: Westminster Press, 1966.
This is the fascinating and warm life story of a great singer who, through hard work, faith, and determination, overcame discouragement and racial prejudice to rise to the peak of her profession.

Science

Lewis, Claude. Benjamin Banneker: The Man Who Saved Washington. New York: McGraw-Hill, 1970.
The book tells of an eighteenth century Afro-American who had an international reputation in science. He played an important part in planning and surveying Washington, D.C.

EUROPEAN

Literature

Cone, Molly. A Promise Is a Promise. Boston: Houghton, Mifflin, 1964.

This is a warm, moving story of a young Jewish girl's struggle for self-identity. Ruthy Morgen's brother is preparing for his Bar Mitzvah and is getting all the attention. She wonders if she wants to be Jewish all her life, particularly as she becomes aware of the differences among religious attitudes and beliefs. Ruthy attends a party for prospective members of a Protestant Sunday school class with her friend, Sandra, but is embarrassed when she wins a cross necklace.

De Trevino, Elizabeth B. I, Juan de Pareja. New York: McGraw-Hill, 1971.

The story is told through the eyes of Juan, a slave, who tells of his relationship with the seventeenth century Spanish artist, Velasquez. Rebellious in his attitude and actions, he taught himself to paint, but was never recognized as an artist despite his unique talent.

Green, Diana Huss. The Lonely War of William Pinto. Boston: Little, Brown Pub. Co., 1968.

Entertaining fiction, based on historical records, describing the social scene in New Haven during the Revolutionary War period. Will Pinto, a devout Jew, resents the prejudice and discrimination shown against Jews. He refuses to join rebel forces, bringing him disgrace and alienation. Circumstances force him to take a stand for freedom.

Gugliotta, Bobette. Katzimo, Mysterious Mesa. New York: Dodd, Mead Pub. Co., 1974.

Thirteen-year-old Carl Bibo, half Jewish and half Indian, spends a summer of discovery visiting his Indian relatives for the first time at Acoma pueblo in New Mexico.

Hoff, Syd. Irving and Me. New York: Harper and Row, 1967.

Thirteen-year-old Artie describes his thoughts, emotions, and experiences adjusting to life in Florida after a childhood in Brooklyn. Artie and Irving are Jewish, although Artie's family doesn't observe Jewish traditions in the conservative manner. The boys first meet at the beach. Community center activities give them a chance to establish a strong relationship.

Ish-Kishor, Sulamith. Our Eddie. New York: Pantheon Books, 1969.

Hal, an American boy, meets the Raphel family while living in England. The Jewish family allows him to share its stormy life. Eddie, Sybil, and Hal become friends for a time. Later, after the Raphels emigrate to the U.S., Hal encounters Sybil in New York. Sybil tells most of the tragic story, describing disastrous failures in communication which can happen in any family. A self-centered, domineering father pushes aside the needs of his family, especially those of his son, Eddie. The father ignores the neurological disorder that gradually cripples Eddie.

Konigsburg, E.L. About the B'Nai Bagels. New York: Atheneum Press, 1969.

Mark gives an account of his family life, his communication problems with his older brother, Spencer, and his emotional reaction to the loss of Hersch's friendship. Little League baseball is involved, as Bessie Setzer tries to make the B'Nai Brith-sponsored team want to win.

Little, Jean. Kate. New York: Harper & Row, 1971.

Kate, the daughter of a Gentile mother and a Jewish father, struggles to establish her own identity and to find her proper place among her relatives, not all of whom regard her parents' marriage with complete understanding and acceptance.

Sachs, Marilyn. Peter and Veronica. Garden City, New York: Doubleday & Co., 1969.

Friday afternoons are special for Peter and Veronica, and are usually spent on roller skates. Their mothers openly object to their friendship, largely because of religious differences. Peter endures countless stormy arguments with his parents trying to gain permission to invite Veronica to his Bar Mitzvah. When Veronica doesn't even come, Peter is crushed and angrily breaks off their friendship.

Skolsky, Mindy Warshaw. The Whistling Teakettle and Other Stories About Hannah. New York: Harper & Row, 1977. A story of a Jewish girl set in the 1930's. She visits her grandparents' candy store and learns of Grandmother's earlier life in a Polish shtetl.

Social Studies

Eiseman, Alberta. From Many Lands. New York: Atheneum Press, 1970.

An absorbing account of the experiences of individuals and groups who chose to come to the United States, from early explorers to World War II refugees. Although it would make a desirable text supplement, the book also holds its own as entertaining, informative, nonfiction for recreational reading.

Grossman, Ronald P. *The Italians in America*. Minneapolis, Minn.: Lerner, 1966.
The history of the Italian-Americans is told, beginning with fifteenth-century explorers and sixteenth-century colonists. Part II details the heavy migration from 1831 through 1950. Part III gives biographical data about prominent immigrants and cites the prejudice and discrimination endured by this nationality group. The last part informs readers about Italian-Americans' achievements and contributions to our society.

Hillbrand, Percie V. *The Norwegians in America*. Minneapolis, Minn.: 1967.
Illustrated with black-and-white photographs, this book gives concise, comprehensive coverage to the establishment of Norwegians within the social structure of the United States.

Holland, Ruth. *Vikings of the West*. New York: Grosset and Dunlap, 1967.
The first chapter describing an 1868 Christmas celebration in a prairie settlement builds interest in learning more about why Scandinavians came to America. Later chapters explain the economic hardships which forced them to leave their homelands, travel methods, and government efforts to attract immigrants.

Johnson, James E. *The Irish in America*. Minneapolis, Minn.: Lerner, 1966.
From the In America series. Written with refreshing candor, the movement of the Irish to the United States is covered.

Johnson, James E. *The Scots and Scotch-Irish in America*. Minneapolis, Minn.: Lerner, 1966.
Chapter one identifies Highlanders and Lowlanders, gives reasons for their migration to America, tells of their role in the American Revolutionary War, and gives biographical data about prominent Scottish-Americans. The Scotch-Irish are covered in later chapters.

Kunz, Virginia Brainard. *The French in America*. Minneapolis, Minn.: 1966.
Especially helpful in developing an appreciation of the French role in the early exploration and settlement of America. The text begins with Cartier and covers the migration of French Hugenots, the Revolutionary Wars of France and the United States, and the settlement of New Orleans and St. Louis.

Kunz, Virginia Brainard. *The Germans in America*. Minneapolis, Minn.: Lerner, 1966.

The comprehensive text is divided into five sections. Part I, The Germans in Colonial America, includes material about the Amish and other religious sects included among those classified as Pennsylvania Dutch.

LaGumina, Salvatore J. *An Album of the Italian-American*. New York: Watts Pub. Co., 1972.

This book presents the cultural history of the Italian immigrants who came to America in the 1880's. They were poor, but they worked hard, usually in large cities, though a few moved west to find employment. Their contributions to the arts, politics, and sports are revealed. Their loyalty to the U.S. in wartime is emphasized, as well as their concern about erasing the identification of Italians with crime.

Pilarski, Laura. *Thev Came From Poland*. New York: Dodd, Mead Pub. Co., 1969.

Poles reached America before the Pilgrims. They demonstrated for civil rights in 1619, convincing the "establishment" of Virginia that it was unfair to discriminate against non-English settlers. A well-written history of the movement of Polish immigrants.

Roucek, Joseph S. *The Czechs and Slovaks in America*. Minneapolis, Minn.: Lerner, 1967.

The history of the movement of these people to our country and their contribution to American culture is presented with a concise text and black-and-white photographs. Information about early Moravian colonies is of particular interest.

AMERICAN INDIAN

Literature

Baker, Betty. Killer-of-Death. New York: Harper and Row, 1963.

This powerful story about the Apaches offers readers an opportunity to re-live the period around the time of the Gadsden Purchase when Mexican and white settlers were infringing on Apache territory. Killer-of-Death, a Mimbreno Apache boy, relates the heartbreaking experiences of his people. One shares his love for his sister, his Mexican brother, Lazy Legs, and appreciates his fear of the shaman's son.

Baker, Betty. Walk the World's Rim. New York: Harper and Row, 1965.

Chakho, a fourteen-year-old Indian boy, leaves his homeland and impoverished tribe to seek the good life in Mexico. He joins up with Esteban and his Spanish master, learning from them that independence and loyalty to one's own people are more important than wealth and comfort.

Barnouw, Victor. Dream of the Blue Heron. New York: Dell Pub. Co., 1969.

Wabus, a twelve-year-old Chippewa boy, cannot understand his father's enthusiasm for learning the white man's language and customs. A moving story of cultural conflict set in Wisconsin during the early 1900s. Penetrating descriptions of life in a boarding school and the inner turmoil of a sensitive Indian boy.

Bierhost, John ed. The Fire Plume. New York: Dial Press, 1969.

Highly imaginative, romantic, and mystical, these legends have themes similar to some found in folktales of other cultures. These Algonquin Indian legends contain a glossary of Indian words and dramatic black-and-white illustrations.

Christensen, Gardell Dano. Buffalo Kill. New York: Nelson Pub. Co., 1959.

A twelve-year-old Indian boy is chosen to wear a buffalo hide and to lure the buffalo herd from the prairie to a cliff where they will be driven to their deaths. The year's supply of meat and hides, as well as his own status of manhood, depends on Winter Weasel's success.

Clifford, Eth. The Year of the Three-Legged Deer. Boston: Houghton, Mifflin, 1972.

The story of a white man's heartrending struggle between loyalty to his Indian wife and two children on the one hand, and loyalty to his own people on the other makes the harsh realities of frontier life in Indiana vivid.

Coatsworth, Elizabeth. The Cave. New York: Viking Press, 1958.
A Navajo boy shepherd, Jim Boy-Who-Loves-Sheep, is hired to help a Basque shepherd drive a thousand sheep from a railhead to summer pasture. Fernando seems friendly until he learns that Jim is to accompany him on the drive. As they travel, Jim remembers a cave in the Canyon of the Dead. When a snowstorm hits during the night, Jim leads Fernando and the flock to the haunted cave.

Compton, Margaret. American Indian Fairy Tales. New York: Dodd, Mead, Pub. Co., 1971.
These are authentic Indian legends told by trabesmen of the Pacific Coast, the midwestern prairies, and the New England hills. They are about giants and spirits, deeds of bravery, cleverness, and magic. They show beliefs and ways of life of American Indians and are enhanced by handsome illustrations.

Corcoran, Barbara. A Row of Tigers. New York: Atheneum Press, 1969.
Jackie, eleven, doesn't relate well with her peers. An eight-year-old Indian boy, Iron Hungry, is her only child friend. She is running away from home, astride her beloved horse named Homer ' Jethro when she meets Gene. It is a pleasant surprise to Jackie to meet a dwarfed adult, her size, who treats her as an equal.

Distad, Audree. The Dream Runner. New York: Harper & Row, 1977.
Sam is told Indian tales by his elderly, part-Indian co-worker, Clete. Clete dies and Sam goes out seeking an Indian vision. On his journey he meets a retired teacher, Miss Emma.

Houston, James. Tikta'liktak. New York: Harcourt, Brace, and World, 1967.
A gifted author/artist recreates an Eskimo legend for the enjoyment of non-Eskimo children. A young Eskimo boy yearns to be a great hunter. One day he drifts away from the mainland on an ice island. The boy struggles to live, sure at one point that he will die.

Houston, James. The White Archer. New York: Harcourt, Brace, and World, 1964.

Central story character, Kungo, is a young Eskimo hunger. When strangers come to his village after a tragic encounter with hostile Indians, Kungo's parents are killed when Indians seeking vengeance track the fugitives and attack the village. Kungo escapes to a remote island, vowing revenge, and improves his hunting skills under the guidance of the famous Eskimo archer, Ittok.

Lampman, Evelyn Sibley. Treasure Mountain. Garden City, New York: Doubleday & Co., 1949.

The Chubfish children, Hoxie and Irene, don't anticipate learning to speak Chinook or searching for pirate treasure when they go to spend a summer with Great-aunt Della. They are not quite prepared for the contrast between roughing it Indian style and life at Chemawa Indian school in Oregon. Sheer necessity forces them to learn to dig clams, eat wild game, and tan deer hide.

Maher, Ramona. The Blind Boy and the Loon. New York: John Day, 1969.

Eleven unusual short stories are presented which tell much about Eskimo values, beliefs, and customs. One finds themes common to the folk literature of all peoples. The well-designed book is illustrated with reproductions of various kinds of Eskimo folk art.

Molloy, Anne S. The Girl from Two Miles High. New York: Hastings House, 1967.

Phoebe's new home in rural Maine is very different from her former home in the Peruvian Andes. The problems of a migratory family and of blueberry farming give value to the story.

Montgomery, Jean. The Wrath of Coyote. New York: Morrow, 1969.

The Miwok Indians that once roamed the area around San Francisco were the victims of greed, arrogance, insensitivity, and ethnocentrism. This is their story--dramatic, unforgettable fiction based on historical events. Kotala, the character representing Chief Marin, discloses the tragic details of the systematic destruction of his people.

Mowat, Farley. The Curse of the Viking Grave. Boston: Little, Brown & Co., 1966.

Danger is involved in the adventures of Canadian Jamie and his Eskimo and Cree friends as they set out to explore the Viking grave they had accidentally discovered in a previous story. Personal and cultural conflicts appear, but their friendship and interdependence help the boys to overcome petty differences.

O'Dell, Scott. *Island of the Blue Dolphins*. Boston: Houghton, Mifflin, 1960.
Here is a well-written account of the twenty years an Indian girl spent alone on the Island of San Nicolas off the coast of California.

O'Dell, Scott. *Sing Down the Moon*. Boston: Houghton, Mifflin, 1970.
Bright Morning, a Navaho Indian girl, migrates with her tribe when they are forced to move, with much suffering, from Arizona to New Mexico. Kidnapped and enslaved by Spaniards, she undergoes many hardships before her rescue. Through her courage and independence, she is now able to return to her beloved homeland with her husband.

Robinson, Barbara. *Across from Indian Shore*. New York: Lothrop, Lee and Shepard, 1962.
An unusual, tender story about a boy's friendship with an elderly Indian princess, the last of her tribe. Luke had heard about the princess from his father, and had been promised a chance to meet her when he was old enough. Now his father is dead. A sudden emergency brings Luke and the princess together. They develop mutual respect and admiration and also share a secret.

Stephens, Peter John. *Towappu*. New York: Atheneum Press, 1966.
The struggle between the heroic Wampanoag leader, King Philip, and the English is told with sensitivity. Timothy finds himself torn between both sides. Living among the Indians and observing for himself the arrogance, ignorance, and cruelty of the Puritans, gives the white boy a broader perspective. Sassamon, an Indian trying to live as a Christian, and Timothy both try to prevent war.

Van Der Veer, Judy. *Higher Than the Arrow*. San Carlos, California: Golden Gate, 1969.
A tender story about the rivalry of two artistically gifted girls. Francesca, an Indian, and Lucy develop an enduring friendship after a stormy period of hostility. Their love for a coyote and artistic abilities become bonds that overcome jealousy and pride.

Wood, Nancy. *Hollering Sun*. New York: Simon & Schuster, 1972.
Respect for nature is evident in this collection of seventy poems, prayers, and sayings freely based on the Taos Pueblo lore.

Biography

Bulla, Clyde Robert. *Squanto, Friend of the White Men*. New York: Crowell, 1954.

Squanto was made a slave by Captain Hunt and the attitudes of whites toward Indians and the institution of slavery are brought out. A wealth of historical data is presented in clear, simple terminology.

Farnsworth, Frances Joyce. *Winged Moccasins*. New York: Messner, 1954.

A moving biography of Sacajawea, guide for the Lewis and Clark expedition, with particular appeal for girls. Several Indian tribes are included. Other minorities are represented by York, a Negro, and the French trapper, Charbonneau.

Garst, Shannon. *Chief Joseph of The Nez Perces*. New York: Messner, 1953.

Much of the biography describes boyhood activities such as hunting, fishing, breaking horses, and tribal ceremonies. Violence is minimal. Reading it helps one appreciate the gallantry and courage of an outstanding American Indian. The book also points up the inhumanity, stupidity, and dishonesty of government policies toward Indians.

Garst, Shannon. *Sitting Bull, Champion of his People*. New York: Messner, 1946.

The opening chapter gives an appealing description of the Sioux leader's boyhood, telling of his first feats of valor. One develops increasing admiration for the Sioux Indians reading about tribal life and the personality development of Sitting Bull. Chapter six includes a particularly heartwarming incident in which Sitting Bull saves the life of a young Assiniboin boy by adopting him as a brother.

Heuman, William. *Famous American Indians*. New York: Dodd, Mead, Pub. Co., 1972.

This is an understanding account of the lives of nine of the best known Indians of North America, from King Philip and Tecumseh to Crazy Horse and Sitting Bull. It shows how they finally failed in their courageous attempts to preserve their ways of life.

Sutton, Felix. *Indian Chiefs of the West*. New York: Messner, 1970.

Excellent brief biographies of Sequoyah, Crazy Horse, Chief Joseph, Sitting Bull, and Geronimo. Children will find them easy to read and filled with interesting data.

Social Studies

Bleeker, Sonia. *The Cherokee*. New York: Morrow, 1952.

One of a series of superb books by this author about

American Indians. Cherokee community life is described in fascinating detail. One chapter describes a ball game in detail.

Erdoes, Richard. *The Sun Dance People: The Plains Indians, Past and Present*. New York: Knopf, 1972.

There is much fascinating information here on the Plains Indians and the many tribes that once roamed the buffalo lands east of the Rockies. Many topics are covered, such as Indian cattle, horses and horsemanship, life in a tepee, dangerous games, medicine men, the famous sun dance of the Sioux, and the coming of the white man.

Forman, James. *People of the Dream*. New York: Farrar, Straus, and Giroux, 1972.

This exciting book concerns Chief Joseph and his Nez Perce people as they battle to flee to Canada after they are ordered from their ancestral home in Oregon to a reservation.

Marriott, Alice. *Indians on Horseback*. New York: Crowell, 1948.

The horses brought to America by the Spaniards changed the way of life for the Plains Indians. This absorbing description of the way these Indians lived, written to appeal to children, does much to develop an appreciation of the first Americans.

Mayberry, Genevieve. *Eskimo of Little Diomede*. Chicago: Follett, 1961.

An easy-reading text that tells much about life today for the Alaskan Eskimos who live on an island in the Bering Strait. Learning about the International Date Line located near Little Diomede may surprise some children. Includes an account of a walrus hunt.

North, Sterling. *Captured by the Mohawks*. Boston: Houghton, Mifflin, 1960.

Exciting reading that provides authentic historical material. The book deals with the life of the French voyageur, Pierre Radisson, who lived with Indians, fought with Indians, and promoted the interest of Europeans in the New World.

Rounds, Glen. *Buffalo Harvest*. New York: Holiday House, 1952.

The Plains Indians sometimes made bowls of rawhide. Every possible aspect of buffalo hunting is covered in this text.

Shannon, Terry. *Tyee's Totem Pole*. Chicago: Albert Whitman, 1955.

Picture story about the Haida Indians. Many facts about family life, tribal customs, and religious beliefs are presented as the reader follows Tyee as he learns to carve totem poles.

Art

D'Amato, Janet and D'Amato, Alex. Indian Crafts. New York: Lion Press, 1968.

A handsome book which gives complete directions for making items such as miniature Indian homes, canoes, doll clothes, jewelry, games, weapons, and masks. Contains explanatory notes and bibliography.

Glubok, Shirley. The Art of the Eskimo. New York: Harper and Row, 1964.

The authoritative text interprets the relationship of Eskimo art forms, explaining in short, clear sentences their cultural significance. Dramatic photographs appear on almost every page. Most of the art work described involves carving driftwood, bone, or soapstone. Paper prints made with sealskin stencils or carved stone blocks are also shown.

Glubok, Shirley. The Art of the North American Indian. New York: Harper and Row, 1964.

An aesthetically pleasing book that teachers will find useful for art and social studies projects. Includes clay dolls of the Yuma Indians.

Stiles, Helen. Pottery of the American Indians. New York: E.P. Dutton & Co., 1939.

Features pottery made by the North American Indian, Prehistoric Peruvians, and Mayans. Also includes pottery made in Mexico past and present. Black-and-white photographs.

Music

Hofman, Charles. American Indians Sing. New York: John Day, 1967.

An outstanding book with an accompanying long-playing record which gives children a chance to hear Indians singing representative types of chants and songs. Music offers a very special opportunity to teach children about the cultural heritage of ethnic and nationality groups. Extensive text coverage and detailed illustrations make it far more than a song book.

LATINO

Literature

Alegria, Ricardo E. ed. *The Three Wishes*. New York: Harcourt, Brace and World, 1969.
A collection of folk tales. The forward explains that Puerto Rican culture is a blend of Indian, African, and Spanish influences. Themes are similar to those in European folk literature.

Du Soe, Robert C. *Sea Boots*. New York: McKay, 1949.
Pedro is eager to become a fisherman like his father. He stows away board a fishing boat and a furious captain assigns him to galley detail to earn his passage. Pedro gains experience in other duties when fishing is good. By the end of an eventful voyage, Pedro has endeared himself to both captain and crew.

Du Soe, Robert C. *Three Without Fear*. New York: McKay, 1947.
Dave Rogers is traveling from Central America to the United States when he is shipwrecked off the southern part of Baja California. Pedro, Maria and a mongrel dog, Chico, find him on the beach. Dave speaks Spanish. When he learns that his new friends are walking all the way to Santo Tomas, he joins forces and begins learning how to dig clams, catch lobsters, and hunt small game with a slingshot.

Erdman, Loula Grace. *My Sky Is Blue*. New York: McKay, 1963.
Jimmy leaves a promising teaching career in a large city to teach in a one-room country school, seeking a complete change in her life style. Her authority is challenged by a prejudiced white girl, fiercely proud of her Irish ancestry, who torments the Garcia children.

Ets, Marie Hall. *Bad Boy, Good Boy*. New York: Crowell, 1967.
Because he does not understand English, a young Mexican boy in California gets into trouble. He is helped to learn English and to get along with others.

Evarts, Hal G. *Smugglers' Road*. New York: Charles Scribner and Sons, 1968.
Kern, a sixteen-year-old American boy from a broken home, finds himself in serious difficulties with school and court authorities. He is given a chance to prove that he can make good. A truck accident leads to amateur sleuthing with the help of Tony, a Mexican yough.

Gates, Doris. *Blue Willow*. New York: Viking Press, 1940.
The daughter of a migrant worker longs to be able to stay in one place. To have a real home of her own she is willing to sacrifice her most precious possession, a beautiful blue willow plate.

Lampman, Evelyn Sibley. *The Tilted Sombrero*. Garden City, New York: Doubleday and Co., 1966.
During the early eighteenth century, young Fernando learns how it feels to be treated like a "lowly" Mexican Indian one minute and a Spanish aristocrat the next. Tomboyish Isobel knows his true identity, but does all she can to involve Fernando with conspirators plotting the overthrow of the government.

Mann, Peggy. *The Street of the Flower Boxes*. New York: Coward, 1966.
The local gang has fun at the expense of a new family on the street and rip up the flowers they have planted. Carlos returns to the house later on his grandmother's orders to apologize for the damage he has done. The boy agrees to watch the flowers that will be planted. Carlos eventually opens up a business selling window flower boxes which he and his friends have made.

Rhoads, Dorothy. *The Corn Grows Ripe*. New York: Viking Press, 1956.
A story about descendants of the ancient Mayas living in Mexico today. Dionisio, an Indian boy, must clear land, plant corn, and harvest the crop in place of his disabled father. The philosophy of growing corn, the hardships of life, religious ceremonies, superstitions, social customs, and family life are all included in the story.

Tarshis, Elizabeth Kent. *The Village That Learned to Read*. Boston: Houghton, Mifflin, 1941.
Mischievous, stubborn Pedro is the only person in his village who will not learn to read. His peers try to change his mind, but Pedro, determined to be a bullfighter, sees absolutely no reason to. When his friend is injured and the village teachers consults a first-aid manual to set a broken arm, Pedro understands the value of literacy.

Whitman, Edmund S. *Revolt Against the Rain God*. New York: McGraw-Hill, 1965.
Mayan culture comes to life in this adventure. Central characters, Zic and his sister Raxon, seem quite real as they react to social injustice and political intrigue in ways meaningful to teenagers today.

Biography

Jackson, Robert B. Supermex: The Lee Trevino Story. New York: H. Z. Walck, 1973.
One of professional golf's most colorful players, Lee Trevino experienced a childhood of poverty and prejudice before he became a superstar.

Newlon, Clarke. Famous Mexican-Americans. New York: Dodd, Mead Pub. Co., 1972.
This book tells of the accomplishments of Chicanos who have succeeded in spite of the many problems of Mexican-Americans. It includes well-known people in government, labor, and education, as well as entertainers and sports figures.

Sterne, Emma Gelders. Benito Juarez. New York: Knopf, 1967.
This excellent biography contributes much to the understanding of the history and culture of Mexico. The struggle of Indians and Blacks to achieve civil rights in Mexico will interest minority youth.

Social Studies

Bleeker, Sonia. The Aztec. New York: Morrow, 1963.
People contemplating family trips to Mexico would find the book helpful in developing an understanding of Mexican history and culture, past and present. An excellent cultural study.

Dobrin, Arnold. The New Life--La Vida Nueva: The Mexican Americans Today. New York: Dodd, Mead, 1971.
This book focuses on the present-day search for "the new life" by Mexican-Americans, describing their culture and discussing their feelings about prejudice, political action, and education.

Kurtis, Arlene Harris. Puerto Ricans from Island to Mainland. New York: Messner, 1969.
Reading this book develops interest in this exotic commonwealth and an appreciation of its culture. An absorbing, comprehensive text with pronunciation guide.

Tebbel, John and Ruiz, Ramon Eduardo. South by Southwest. Garden City, New York: Doubleday & Co., 1969.
Designed to inform youth about the cultural background of Mexican-Americans. Twelve concise chapters cover a wide range of material. The book is well written and highly informative.

Von Hagen, Victor W. The Sun Kingdom of the Aztecs. Cleveland: World Press, 1958.
A re-creation of Aztec life at the time when Spaniards first arrived in Mexico. Contains chronological chart.

Art

Glubok, Shirley. The Art of Ancient Mexico. New York: Harper and Row, 1968.

A striking, dramatic book which gives data about the Aztecs, Mixtecs, Toltecs, Olmecs, and Zapotecs. The relationship of religion and art in these cultures is stressed.

Music

Prieto, Mariana. Spanish Games and Folk Songs for Children. New York: John Day Co., 1973.

Some of the finest games and songs of assembled folklore in the Spanish language are presented in this compilation. Songs are given in both Spanish and English and represent the countries of Mexico, Cuba, Costa Rica, Puerto Rico, and others.

BOOK REVIEW SUPPLEMENT

The following reviews deal mainly with fiction books that have settings in other countries. These stories illustrate that one of the ways that an awareness of ethnic cultures may be gained is through fiction.

Appalachian Culture through Fiction

Where the Lilies Bloom

Vera and Bill Cleaver

Fourteen-year-old Mary Call, second oldest of the Luther children, knows that her father, Roy Luther, is dying from "worms in the chest." She doesn't want him to die, but wishes it were over because "it's tearing us to pieces" and she needs to get on with caring for the family.

After Roy Luther dies, Mary Call has to force ten-year-old Romey to help bury their father on the mountain slope of Old Joshua, as he wanted, and to save the costs of a preacher and undertaker. From this time on, Mary Call hides the fact from neighbors that the children are now orphaned, because the county will take them to a home.

Throughout the story, the young girl tries to keep the promises she made to her father. He had told her not to allow Devola, her older sister, who was thought to be "cloudy-headed, to marry Kizer Pease, the man who supposedly owns their house and the land Roy Luther had worked as a tenant farmer.

Kizer, in return for help given him by the Luther children when he was ill, gives them a cow, a pig, and a paper, which, he says, makes the house and land theirs.

In order to get money for food, Mary Call and Romey turn to wildcrafting, the fathering of medicinal plants and herbs, and sell what they find to the town druggist.

After Kizer Pease is injured and hospitalized, the plight of the Luthers worsens. Not only are they suffering through a cold winter with little food, but heavy snow causes part of their roof to collapse. At this time, Kizer's sister arrives from Georgia and tells them that she is the real owner of their property and orders them to move. Mary Call attempts to find a cave where the family might make a home. In her desperation, she tries to talk Kizer into marrying her so the family will have a home and she can still keep her promise to her father.

When Kizer leaves the hospital, he buys the Luther property from his sister, and marries Devola, who, Mary decides, is not as "cloudy-headed" as her father thought. She, Romey, and little Ima Dean have their home, their wildcrafting for funds, and even time for schooling.

The book depicts the fierce pride, determination, and resourcefulness of the Appalachian people in the face of overpowering difficulties and poverty.

The Troubled Summer

Ben Haas

There was segregation and discrimination in Ardmore, a small Southern town, and Clay Williams, a high school senior, was very much aware of it.

His goal was to attend college and medical school. To get funds, he spent free time fishing in earnest for Old Cannonball, a huge bass, worth $500 in prize money. One afternoon he and his friend, Andy, were starting home from fishing when two white men confronted them; one, with a double-barreled shotgun. Because the men didn't want the boys to return to the area and because they were black, Clay was beaten and his string of fish stolen. The incident intensified his hatred of whites.

Clay and his mother lived with Clay's uncle, and Reverend Will Atchley, pastor of the black church in Ardmore. A representative of FREE, a civil rights organization, asked Reverend Atchley to lead a civil rights movement in the town. Clay was proud that his uncle agreed to do it and was eager to participate. However, when the team of trained workers arrived, headed by Mike Britton, a young white man, Clay's anger and resentment were uncontrollable.

After the rights movement was organized, the Ku Klux Klan became active in Ardmore. One night Clay urged Andy to spy with him on a mass outdoor meeting of the Klan. The boys were discovered and it was only luck and fast running that saved them.

Since the time Clay was beaten by the white man, Shad, he had learned that Shad was an active Klansman and that an old farmhouse near the boys' fishing spot was a Klan stronghold. Even though Clay thought that he hated Mike Britton, he risked great personal danger to warn Mike who had gone fishing in that area. Clay, however, suffered another agonizing blow when he found that Mike had caught Old Cannonball! Clay could not cope with his bitter resentment and ostracized himself from the movement and his friends.

Only because of much persuasion from friends, did Clay join the peaceful march from Deep Hollow, the black community of Ardmore, to Uncle Will's church. The Klan had vowed that they would not permit the civil rights marchers to paint the church. Although Clay participated only half-heartedly in the painting, he was the one that night who caught the Klansman, Shad, when he planted a bomb to destroy the church. In the end Clay realized that he and Mike are working for one cause.

Chinese Culture through Fiction

Su-Mei's Golden Year

Marguerite Bro

Twelve-year-old Su-mei lives with her mother in the village of Wang. Her father lives in the city where he is learning new agricultural methods at the Great School (University). Although her father, Dwan-twai, can read and write and can furnish needed information to the villagers, he is not respected by the village elders because he is lame. However, he is greatly loved, admired, and missed by Su-mei and her mother.

During and following a war with Japan, the village of Wang was severely ravaged and plundered. Also, each year the "black devils" destroy the wheat crops, a major source of food and income.

During one of Dwan-twei's brief visits, he tells the villagers that the "black devils" are smut, a fungus that feeds upon the wheat. He shows them how they can soak their seeds in brine, skim off the bad seeds, plant the good, and reap a healthy harvest. The majority of the villagers scoff at him.

However, a neighbor boy, Tsai-fu is injured and is hospitalized in the city. Because he is not able to guard their wheat from intruders who do not want Dwan-twei's method to succeed and who want to steal the good wheat for seed, Su-mei, her friend, Ai-ling, and Ko-ko, Tsai-fu's brother, must spend many scary nights in their fields as guards to catch the guilty persons.

At the end of the story, Dwan-twei could easily become the village hero if he had wished because the wheat, planted as he directed, flourished and because, through his efforts, a school is opened in Wang.

The author provides a fascinating story of Chinese village life.

The Scimitar of Saladin

Elgin Groseclose

The setting of this 1924 adventure story is Persia, where Bliss Caldwell, son of an American missionary, has spent fourteen of his seventeen years. As the story opens, Bliss has just completed his summer job as assistant to Dr. Lindstrom, an archeologist. During their excavations, a beautiful, jeweled scimitar, which was thought to have been used by Saladin to fight Richard the Lion-Hearted, was unearthed.

However, an incident had occured during the summer's work which constantly troubled Dr. Lindstrom. One day a fierce-appearing tribesman of the Mehdis, on whose pasture lands the archeologists were digging, had warned them that any treasures found were the property of his tribe.

A few days after the end of work, Bliss returned from a picnic with his friends and was told by his father that the Scimitar of Saladin had been stolen from the Muley Hassan whom Bliss had hired as a freighter to move the treasures from the hills to the port of Querah.

From this point on in the story, Bliss and his close friend, Sefid Selim, began a dangerous, but exciting, search for the scimitar. Before it was recovered and then, sacrificed, they, disguised as peddlers, entered the camp of the Mehdis, stole the scimitar from a tent, and barely escaped with their lives. The adventure continued as they made their way to Querah where they became separated and Bliss was kidnapped.

The story, which ends well, is suspenseful, but does contain some difficult Arabic terms. Although it does give some insight into Arab history and culture, it is definitely for a mature reader.

Eastern European Culture through Fiction (Poland)

The Trumpeter of Krakow

Eric P. Kelly

In 1241, the fierce Tartars overran Krakow, a city of medieval Poland. After a night of terror and destruction, the young trumpeter of the Church of Our Lady Mary began to sound the Heynal, a hymn, which he, as one of the church trumpeters, had pledged to play on each hour of the day and night from high up in the church tower. As the notes were sounded, they suddenly stopped on an unfinished note near the closing of the hymn, when a Tartar's arrow pierced the young man's breast. From that time, the Heynal was never finished by a trumpeter, but ended on the broken note.

In 1461, Pan Andrew Charnetski, his wife, and 15-year-old son, Joseph, fled from the Ukraine to Krakow. There they expected to take refuge with a relative because their home and fields had been burned and ravaged by Tartars, or Cossacks. On the way into the city, Pan Charnetski was approached by a stranger who offered gold for a large pumpkin in his cart. When Pan Andrew refused to sell, the stranger drew his sword, but he was thrown from the cart by Charnetski. After that, Pan Andrew learned that his cousin with whom he had planned to stay was dead. While his parents were thinking about what to do, Joseph saved a girl from a dog's attack. The girl's uncle, an alchemist, learned of the family's plight from Joseph and showed him some vacant living quarters. As Joseph ran to tell his father of the rooms, he found his parents being harassed by ruffians who, again, were after the pumpkin. Jan Kanty, a respected scholar-priest, came upon the scene, dispersed the crowd, and took the family to his dwelling to hear their tale.

Through Jan Kanty, Pan Andrew became the night trumpeter in the tower of the Church of Our Lady Mary and the family's name was changed to Kovalski, to protect them from those bent on obtaining the pumpkin.

The alchemist Kreutz who had befriended Joseph and who was an uncle of Elzbietka, whom Joseph saved from the dog, lived in the same building as the Charnetskis. Elzbietka and Joseph became good friends. As time went on, Joseph learned to play the Heynal and became as proficient as his father. Because Elzbietka was concerned about her uncle's mental health, Joseph spied on him and learned that he and Tring, a student at the University, and who had Kreutz under his power, were practicing magic in an attempt to change base metals into gold. At this same time, Joseph told Elzbietka that if he ever played the Heynal to the finish and did not stop on the broken note, it would indicate that he was in great danger.

Peter of the Button Face was a savage scoundrel from the Ukraine. He and a rough group of men bribed Stas, a watchman, to let them into Pan Andrew's rooms to search for the treasure. The ransacking was interrupted when Kreutz, clad in fiery garments and waving a flaming scepter, drove the thieves out. After this disturbance, Pan Andrew found his treasure missing.

In the spring of 1492, Peter and his band again attacked Pan Andrew at the church. They bound him and forced Joseph to play the Heynal. To alert Elzbietka he played the hymn to the end and did not stop at the broken note. Peter and his men were overpowered by the city watchmen.

Later during a conversation between Tring and Kreutz, the whereabouts of the treasure, identified as the famous Tarnov Crystal, the finest crystal known to magicians of the Middle Ages, was revealed; Tring had it. At that same time, Tring put Kreutz into a trance and ordered him to create gold from brass. As Kreutz threw niter into a hot metal mixture, there was a tremendous explosion that turned the house into a flaming torch. The fire quickly spread through the University section of the city and finally left nearly one-third of Krakow in smoking ruins. The Tarnov Crystal was carried from the fire by Kreutz who was later found wandering the streets by Jan Kanty and brought to the Charnetskis in a half-crazed condition.

To fulfill the oath of his family, Pan Andrew the next day, accompanied by his wife and son, Kreutz and his neice, Elzbietka, and Jan Kanty, delivered the magnificent Tarnov Crystal to the king. Following their interview with King Kazimir Jagiello, Kreutz suddenly grabbed the crystal and ran to the river bank with it. After admitting that he had stolen it from Pan Andrew and after extolling the evil effect the stone had had on men, he hurled it into the Vistula River, where it rests today.

This story is a fascinating adventure tale of medieval Poland. For the good reader, it points up values, customs, and life at that time.

Native American Culture through Fiction

The Owl's Song

Janet Campbell Hale

After the death of his mother and his best friend, 14-year-old Billy White Hawk, a resident of Benewah, an Idaho Indian reservation, decided that he should leave his father's home. He went to California to live with his half-sister and he enrolled at Lincoln Junior High School. There, he met hostility from the Kweauss who harassed him about being an Indian. Although Billy found escape in art work which showed his talent, the hatred grew out of proportion.

The boy, unable to cope with the situation, returned to the reservation, only to have his father die soon after his return. However, Billy found peace within himself and he knew that when he left the reservation again, all would be well with him.

Because the author grew up on an Indian reservation, she portrays problems that might well beset today's young Indians.

Magdalena

Louisa Shotwell

Nani was old and set in her ways and she told Magdalena that in Puerto Rico braids gave a girl character. But because Magdalena was the only girl in 6-310 with braids, she hated them.

When Magdalena befriended Spook Gonzalez, at the request of the principal, Spook introduced her to Miss Lilley, a tiny old lady, who decided that Magdalena's braids must go.

When her granddaughter came home with short hair, Nani was certain that Magdalena had been bewitched and immediately purged her and their apartment of evil spirits.

After this experience, Magdalena decided that she must find out if Miss Lilley was really a witch.

Book is fairly easy reading, well illustrated, and depicts Puerto Rican culture and beliefs through Nani.

Western European Culture through Fiction (Germany)

The Ark

Margot Benary-Isbert

After World War II, many cities in Germany lay in ruins. Hungry people tried to find homes amidst the rubble. The Lechow family was no exception. If Dr. Lechow were still alive, he was confined to a Russian prison camp. Mrs. Lechow with her children, Margret, Matthias, Andrea, and Joey, felt fortunate indeed to have two cold attic rooms to themselves in Mrs. Verduz's house on Parsley Street. With cracked dishes and unused furniture borrowed from the landlady, the Lechows created a near-homelike atmosphere in their makeshift living quarters.

Joey and Andrea were at last able to attend school and Matthias was assigned to construction work by the Labor Office. Although Margret was happy with their improved living conditions and was a great help to her mother, she often felt lonely and depressed over the war-related death of her twin brother, Christian.

As the story progresses, the fortunes of the Lechows change for the better. They make new friends who, by sharing the few celebrations that come along, make life more tolerable. Also, Margret's great love for animals leads to her making the acquaintance of Mrs. Almut, the owner of Rowan Farm. Because of his sister's new friendship with this lady, Matthias is able to leave his hated construction job for permanent work on the farm. Margret, too, moves to Rowan Farm as kennel maid for the Great Danes bred and raised by Mrs. Almut.

Matthias and his friends work hard to remodel an old railroad car found on the farm into a home for Margret and himself.

Near the end of the story, The Ark, as the remodeled car is named, is enlarged even more and the entire Lechow family is happily reunited and move into it.

The story presents a realistic picture of the almost insurrountable problems faced by a family in a defeated and wartown Germany. It also illustrates the courage of children who, after picking up the pieces of their shattered lives, can still have hope for the future.

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301.3 Habenstreit, Barbara, The Making of Urban America

301.3 Hirsch, S., Cities Are People

301.3 Hunter, David, The Slums

301.3 Schwartz, Alvin, Central City/Spread City

301.45 Broom, Leonard, Transformation of the Negro Americans

301.45 Clark, Kenneth, Dark Ghetto

920	David, Jay, Growing up Black
920	Fax, Elton, Contemporary Black Leaders
920	Heuman, William, Famous American Indians
920	Hughes, Langston, Famous American Negroes
920	Hughes, Langston, Famous Negro Music Makers
920	Marinacci, Barbara, They Came from Italy
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920	Waltrip, Lela, Indian Women
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Russia's Restive Satellites

South Africa: Issue of White Supremacy

South America: A Regional Study

Soviet Union

The Two Germanys

Tribalism and Nationalism in Black Africa

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What Is Prejudice?

Why Skin Has Many Colors

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Foreign Languages for Beginners-French, Spanish, German

The Glory of Negro History

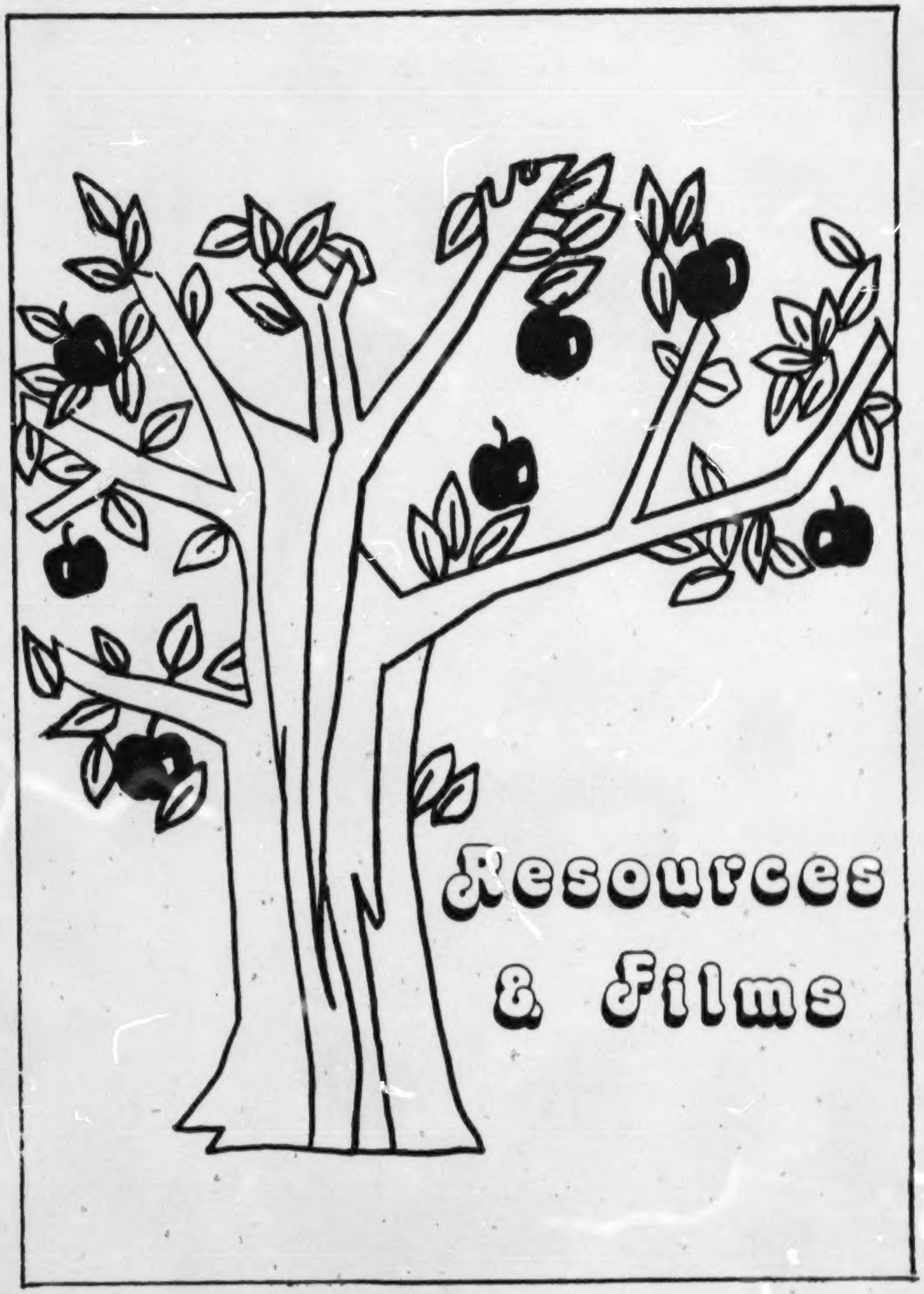
The Golden Treasury of Spanish American Verse

Harriet Tubman

Mexican Folk Songs

Songs of American Negro Slaves

Spanish Folk Tales



Resources & Films

SOUND FILMS

AFRICA

Call Number		Title	Black/White or Color	Time	Grade Level
1.	S-8747	Africa Awakes	C	21	LM
2.	S-1800	Africa-Giant with a Future	C	30	M
3.	S-9361	Africa Awakens-Nigeria, Problem of Nation Building	C	21	LM
4.	S-8637	African Continents: An Introduction	C	16	M
5.	S-12097	African Drought: Changing Nomadic Cultures	C	31	LMH
6.	S-4486	African Girl-MaLOBI	C	11	LM
7.	S-1668	Algeria(P II.-Reel II.)	B	30	HA
8.	S-12145	Ancient Africans	C	29	MHA
9.	S-4221	Buma-African Sculpture Speaks	C	9	H
10.	S-1488	Challenge in the Desert	B	16	MH
11.	S-9378	Continent of Africa	C	15	LMH
12.	S-9379	East Africa: Tropical Highlands	C	15	LMH
13.	S-9380	Economy of Africa	C	13	MH
14.	S-8520	Ethiopia	C	17	MH
15.	S-9425	Ethiopia: Empire on the Mountain	C	20	MH
16.	S-1665	Gold Coast, Liberia-Kenya	B	30	H

Call Number		Title	Black/White or Color	Time	Grade Level
17.	S-1666	Kenya, Belgian Congo, Union of South Africa, South Rhodesia	B	30	H
18.	S-858	Life in Hot Wet Lands	B	10	LMH
19.	S-1443	Life in the Sahara	C	15	LMH
20.	S-4204	Life of Nomad People	B	10	LMH
21.	S-956	Mediterranean Africa	C	12	LMH
22.	S-586	Namaqualand and Zululand	B	10	LMH
23.	S-8525	Nile River Basin and the People of the Upper River	C	17	LMH
24.	S-8604	Nile Valley and Its People	C	15	LMH
25.	S-72	People of the Congo	B	10	LMH
26.	S-8751	Republic of South Africa, The	C	17	MH
27.	S-8521	South Africa	C	22	MH
28.	S-1667	Sudan, Ethiopia, Egypt	B	30	H
29.	S-1222	Watussi of Africa	B	10	LM
30.	S-8753	West Africa-Nigeria	C	22	MH

AFRO-AMERICANS

1.	S-2605	American Negro: Is Justice Color Blind	B	29	HA
2.	S-2606	American Negro: The Struggle at Hand	B	29	HA
3.	S-2607	American Negro: The Third Chance	B	28	MHA
4.	S-2608	American Negro: We Shall Overcome	B	29	HA
5.	S-1045	As Our Best Is	B	22	HA
6.	S-6498	Black Has Always Been Beautiful	B	17	MHA

	Call Number	Title	Black/White or Color	Time	Grade Level
7.	S-8541	Emma Belle Sweet	B	15	HA
8.	S-9371	Negro Americans	C	15	LMH
9.	S-4613	Negro Heroes from American History	C	11	LM
10.	S-2557	Negro Literature	B	30	HM
		ASIA			
1.	S-82	Afghanistan Moves Ahead	B	10	M
2.	S-9307	Ancient Cities of the East	C	20	LMH
3.	S-8060	Ancient Orient: The Far East	C	14	LMH
4.	S-8890	Asia: A Continental Overview	C	16	LMH
5.	S-1419	Asian Earth	B	22	LMH
6.	S-12096	Bali: Religion in Paradise	C	26	MH
7.	S-897	Bali Today	C	11	LM
8.	S-12098	Buddhism: Be Ye Lamps Unto Yourselves	C	29	MH
9.	S-1054	China	B	18	MH
10.	S-8868	Chinese Brush Strokes	C	17	HA
11.	S-8985	Chinese Ink and Water Colors	C	18	MH
12.	S-8903	Chinese Painting: Its Traditions and Technique	C	15	H
13.	S-652	Chinese Shadow Play	C	10	LMH
14.	S-2592	Communist China	B	23	LMH
15.	S-8102	East of Bombay	B	22	LMH
16.	S-2539	Face of Red China	B	54	MH
17.	S-8487	Family in Tokyo	C	16	EL
18.	S-8506	Family of Free China	C	22	LMH

	Call Number	Title	Black/White or Color	Time	Grade Level
19.	S-1187	Farmers of India	B	20	LMH
20.	S-4424	Five Chinese Brothers	C	10	E
21.	S-2540	Gandhi	B	26	MH
22.	S-12136	Gods of Japan	C	29	MH
23.	S-1005	Good Earth	B	39	MH
24.	S-1006	Good Earth	B	18	H
25.	S-2062	Good Earth-Woman & Famine Sequence	B	39	MH
26.	S-1775	Here Is China	B	26	LMH
27.	S-898	Hindu Family	B	10	LMH
28.	S-5660	Hong Kong: Wandering with Rick	C	11	L
29.	S-8347	India	B	10	H
30.	S-8784	India-Arts and Artisans	C	17	LMH
31.	S-1349	India-Pakistan and Union of India	B	17	MH
32.	S-9348	India-People in Transition	C	17	LMH
33.	S-8780	India-Sub-Continent of Asia	C	18	MH
34.	S-203	India's History: British Colony to Independence	C	11	MH
35.	S-1039	Indonesia-New Nation of Asia	C	16	MH
36.	S-2613	Inside Red China Pts. I. & II.	C	51	MH
37.	S-8087	Introducing Turkey	B	21	MH
38.	S-1230	Island Nation	B	20	MH
39.	S-1968	Jacqueline Kennedy's Asian Journey	C	28	MH
40.	S-1832	Japan	C	22	LMH
41.	S-8894	Japan: An Historical Overview	C	13	MH

Call Number		Title	Black/White or Color	Time	Grade Level
42.	S-4004	Japan: 80,000,000 Mouths	C	12	LMH
43.	S-1964	Japan: Miracle in Asia	C	30	MH
44.	S-8589	Japan: Pacific NEighbor	C	15	LMH
45.	S-9460	Japan: Sheenya of the City	C	17	L
46.	S-4586	Japanese Flower Arrangements	C	11	LMH
47.	S-9417	Japanese Mountain Family	C	15	L
48.	S-6658	Japan: The Land and the People	C	16	LM
49.	S-4577	Japan's Art-From the Land	C	10	MH
50.	S-9426	Japan's Geography-Human and Economic	C	13	MH
51.	S-9427	Japan's New Family Patterns	C	15	MH
52.	S-8405	Letter from Indonesia	C	16	MH
53.	S-8500	Malaya: Land of Tin and Rubber	C	14	MH
54.	S-6621	Momotaro: A Boy of Old Japan	C	16	LM
55.	S-8923	Mooti-Child of New India	C	15	L
56.	S-8453	New India	C	14	MH
57.	S-1731	New South Asia	B	30	MH
58.	S-8008	Oriental Brushwork	C	16	H
59.	S-891	Out of a Chinese Painting Brush	C	11	MH
60.	S-653	Painting a Chinese Figure	C	11	LMH
61.	S-655	Painting the Chinese Landscape	C	11	LMH
62.	S-99	People of Western China	B	10	LMH
63.	S-6727	Reflections: A Japanese Folk Tale	C	20	LM

	Call Number	Title	Black/White or Color	Time	Grade Level
64.	S-8046	Silk Makers of Japan	C	16	MH
65.	S-8746	Southeast Asia Story-the People	C	13	MH
66.	S-6719	Southeast Asia: Vietnam, Cambodia, Laos	C	21	LMHA
67.	S-1372	Story of Chinese Art	C	20	LMH
68.	S-6720	Thailand: Past and Present	C	19	MH
69.	S-1431	This is Pakistan	C	22	LMH
70.	S-6654	Three Families of Malaysia	C	16	LM
71.	S-8866	Treasures of Time: Oriental Art	C	15	LMH
72.	S-916	Turkey: A Strategic Land and Its People	C	11	LMH
73.	S-8752	Turkey: Emergence of a Modern Nation	C	17	MH
74.	S-6593	Vietnam Today	C	20	LMH
		AUSTRALIA-PACIFIC			
1.	S-83	Australia Builds	B	10	MH
2.	S-8580	Australia-Island Continent	C	17	MH
3.	S-8929	Children of Hawaii	C	16	EL
4.	S-9440	Hawaii's Asian Heritage	C	22	MH
5.	S-8450	Hawaii's History: Kingdom to Stateland	C	15	LMH
6.	S-1421	Hawaii: U.S.A.	C	21	LMH
7.	S-1037	Hawaii-The Fiftieth State	C	17	LMH
8.	S-8424	Hawaii, the Island State	C	18	LMH
9.	S-4174	Hawaiian Islands: Their Chief Industries	C	10	LMH

	Call Number	Title	Black/White or Color	Time	Grade Level
10.	S-4175	Hawaiian Islands: Their Origin and Nature Today	C	10	LMH
11.	S-114	Hawaiian Native Life	B	10	LMH
12.	S-1288	Hawaiians, The	C	15	LMH
13.	S-9465	Island Continent	C	17	LMH
14.	S-8514	Islands of the South Pacific	C	15	MH
15.	S-4051	Philippine Islands	B	15	LMH
16.	S-1017	Philippine Republic	B	17	LMH
17.	S-8784	Philippines: Land and People	C	14	MHA
18.	S-8759	Philippines: Nation of Islands	C	18	MH
19.	S-8865	Polynesian Culture	C	21	MH
20.	S-8409	Primitive Man in our World	C	12	MH
21.	S-911	South Pacific Island Children	C	11	EL
22.	S-8486	This Is Hawaii	C	14	MH

EUROPE

1.	S-4010	Ancient Greece	B	10	LMH
2.	S-854	Ancient Rome	B	10	LMH
3.	S-8651	Arts and Crafts of Norway	C	12	M
4.	S-4178	Belgium and the Netherlands: Lands and People	B	10	L
5.	S-8539	Berlin-A Study of Two Worlds (Pt. I.)	C	22	MH
6.	S-8540	Berlin-A Study of Two Worlds (Pt. II.)	C	21	MH
7.	S-4097	Brittany-Land of the Sea	C	11	MH
8.	S-1103	Byzantine Empire, The	C	14	LMH
9.	S-8892	Christianity in World History	C	14	MH

	Call Number	Title	Black/White or Color	Time	Grade Level
10.	S-8910	Claudius: Boy of Ancient Rome	C	17	LM
11.	S-1436	Colonial Expansion of European Nations	B	13	LMH
12.	S-9459	Country Called Europe, A	C	21	H
13.	S-1515	Cyprus is an Island	B	34	LM
14.	S-8883	Cyprus: The New Republic	C	19	MH
15.	S-8932	Czechoslovakia: Anatomy of a Satellite	C	15	LMH
16.	S-8915	Danube: The Valley and Its People	C	14	LMH
17.	S-8761	Eastern Europe-An Introduction	C	12	MH
18.	S-4321	Eighteenth Century England-People and Places	C	11	H
19.	S-6580	Farm Boy of Hungary	C	19	L
20.	S-1188	Farms and Towns of Slovakia	B	20	LMH
21.	S-9421	Finland-A Lesson in Freedom	C	12	MH
22.	S-4086	French Children-A Farm Family in Brittany	B	11	LM
23.	S-8064	French Revolution, The	C	16	MH
24.	S-2579	French Revolution: Birth of a New France	C	17	MH
25.	S-9365	French Revolution: Death of the Old Regime	C	17	MH
26.	S-1545	French Tapestries Visit America	C	30	MH
27.	S-4101	Germany	B	10	LMH
28.	S-8233	Germany: People of the Industrial West	B	17	LMH
29.	S-1284	Greek Children	B	16	LM
30.	S-125	Iceland-Land of Vikings	B	10	LM

	Call Number	Title	Black/White or Color	Time	Grade Level
31.	S-8432	Imperialism and European Expansion	C	14	MH
32.	S-8083	Introducing Portugal	B	18	MH
33.	S-1055	Ireland	B	16	MH
34.	S-8757	Iron Curtain Lands	C	20	MH
35.	S-1052	Italy	B	16	LMH
36.	S-1309	Italy-Peninsula of Contrasts	C	17	LMH
37.	S-8762	Italy, The Land and the People	C	13	MH
38.	S-4005	Laplanders	B	11	LM
39.	S-8912	Life in Ancient Rome	C	14	MH
40.	S-10	Life in Ancient Rome: The Family	C	11	MH
41.	S-4201	Life in Northern Lands; Norway	B	11	LM
42.	S-593	Life in Stockholm	B	10	LMH
43.	S-1899	Louis Pasteur: Man of Science	B	30	LMH
44.	S-4239	Madrid	C	10	H
45.	S-831	Norwegian Children	B	10	LMH
46.	S-1448	People of Greece	B	14	LMH
47.	S-1449	People of Spain	B	16	LMH
48.	S-8051	People of the Netherlands	C	17	LMH
49.	S-2060	People UNder Communism Today	C	17	MH
50.	S-2003	People of the Soviet Union	B	33	H
51.	S-8346	Poland	B	18	MH
52.	S-6714	Pysanka: The Ukranian Easter Egg	C	13	LMHA
53.	S-8597	Rise of Greek Art	C	18	MH

Call	Number	Title	Black/White or Color	Time	Grade Level
54.	S-1439	Rise of Nations in Europe	B	13	LMH
55.	S-1120	Rise of the Roman Empire	C	14	MH
56.	S-909	Rome-City Eternal	C	10	LMH
57.	S-8739	Russia in Europe	C	15	MH
58.	S-1175	Russian Life Today: Inside the Soviet Union	C	21	LMH
59.	S-6566	Russian Peasant	C	19	MHA
60.	S-6496	Russia/Siberia: The Way It Is	C	19	HA
61.	S-369	Scandinavian Arts and Crafts	C	11	LMH
62.	S-8585	Spain-Land of Tradition and Promise	C	18	LMH
63.	S-784	Spain, the Land and the People	O	10	LMH
64.	S-1059	Swedish Industries	B	22	LMH
65.	S-666	This Spanish Speaking World	B	10	LMH
66.	S-4306	Vacation in Normandy	C	11	H
67.	S-1807	Venice: Theme and Variations	C	28	MH
68.	S-2598	Visit to MOscow	C	22	LM
69.	S-2594	Volga, The(Pt. I.)	C	23	MH
70.	S-2600	Volga, The(Pt. II.)	C	28	MH
71.	S-8727	West Germany Moves Forward	C	15	MH
72.	S-8781	West Germany-Story of Industrial Growth	C	18	H
73.	S-4140	Western Europe: An Introduction	B	11	LMH
74.	S-6529	Yugoslavia: Challenge of Diversity	C	21	MH

GENERAL ETHNICITY-VALUES

1.	S-8341	Americans All	B	20	MH

Call Number		Title	Black/White or Color	Time	Grade Level
2.	S-8729	Art Portrays a Changing World	C	17	H
3.	S-2513	Beyond All Barriers	C	28	MH
4.	S-6675	Black and White: Unless We Learn to Live Together	C	17	H
5.	S-650	Boundary Lines	B	10	HA
6.	S-637	Brotherhood of Man	C	10	LMHA
7.	S-142	Communication in the Modern World	C	11	LMH
8.	S-8192	Development of Individual Differences	B	13	LMHA
9.	S-4332	Dolls of Many Lands	C	9	EL
10.	S-8181	Facing Realty	C	12	MHA
11.	S-1324	Feeling Left Out	B	13	HA
12.	S-4581	Foods Around the World	C	11	ELM
13.	S-1845	Four Families(Pt. I.)	B	30	H
14.	S-1846	Four Families(Pt. II.)	B	30	H
15.	S-4118	Geography of your Community	B	10	LM
16.	S-5673	Heritage	C	11	LM
17.	S-1579	Highwall, The	B	30	H
18.	S-626	Immigration	B	10	MH
19.	S-1352	Major Religions of the World	C	20	MH
20.	S-1108	Make Way for Youth	B	20	MHA
21.	S-1403	Man and His Culture	B	15	H
22.	S-4517	Maps of Our World	C	11	LM
23.	S-1801	Margaret Mead	B	30	MHA
24.	S-8563	Masks	C	12	LMH
25.	S-8263	New Lives for Old	C	20	MH

	Call Number	Title	Black/White or Color	Time	Grade Level
26.	S-1888	No Man Is An Island	B	29	HA
27.	S-9423	No Other Choices	B	17	H
28.	S-47	Our Earth	B	10	LMH
29.	S-4024	Our Inheritance from the Past	B	10	LMH
30.	S-832	Pacific, The	C	10	LMH
31.	S-4574	Painting Through the Ages	C	10	H
32.	S-8047	Priceless Heritage	C	23	LMH
33.	S-1046	Rembrandt	B	30	LMH
34.	S-1237	That All May Learn	B	19	LMH
35.	S-8876	United Nations: Organization for Peace	B	21	MH
36.	S-8209	What About Prejudice	B	11	MH
37.	S-6724	Who Are the People of America	C	12	MH
38.	S-1732	World of Mosaic	C	28	MH

LATIN AMERICA

1.	S-262	Arts and Crafts of Mexico	B	10	MH
2.	S-8497	Arts and Crafts of Mexico (Pt. I.)	C	14	LMH
3.	S-8494	Arts and Crafts of Mexico (Pt. II.)	C	11	LMH
4.	S-423	Boy of Mexico-Juan and his Donkey	B	11	H
5.	S-1779	Bridge, The	B	30	MH
6.	S-8581	Caribbean	C	17	MH
7.	S-2514	Castro	B	26	H
8.	S-624	Central America	B	10	LMH
9.	S-8733	Central America-Changing Social Patterns	C	16	MH

	Call Number	Title	Black/White or Color	Time	Grade Level
10.	S-9301	Central America-Crowded Highlands	C	19	LMH
11.	S-4183	Central America: Geography of the Americas	B	10	LM
12.	S-6628	Costa Rica: My Country	C	14	L
13.	S-505	Day is New, The	B	10	LMH
14.	S-2514	Fidel Castro	B	26	H
15.	S-8350	Good Neighbor Family	B	20	LMH
16.	S-8351	Guadalajara	C	18	LMH
17.	S-40	Guatemala	C	10	LMH
18.	S-8603	Guatemala-Nation of Central America	C	17	LMH
19.	S-8352	High Spots of a High Country	C	20	MH
20.	S-8643	Hungry Angels	C	20	LMH
21.	S-829	Land of Mexico	B	11	MH
22.	S-197	Latin America: An Introduction	C	11	MH
23.	S-6735	Latino Profiles: Living in the U.S. Today	C	21	MH
24.	S-6624	Market Place in Mexico	C	13	L
25.	S-112	Mexican Children	B	10	EL
26.	S-31	Mexican Olla Makers	C	9	ELM
27.	S-816	Mexican Potters	C	11	LMH
28.	S-6620	Mexico: An Economy in Transition	C	13	MH
29.	S-8353	Mexico Builds a Democracy	B	20	MH
30.	S-518	Mexico City	C	10	LMH
31.	S-2047	Our Neighbors Down the Road	B	60	MH
32.	S-992	Our Spanish Speaking Neighbors: Workers of Mexico	B	11	H

	Call Number	Title	Black/White or Color	Time	Grade Level
33.	S-8575	Panama Canal	C	17	LMH
34.	S-8501	Panama Canal: Gateway to the World	C	16	MH
35.	S-43	Panama-Nicaragua	C	10	LMH
36.	S-523	Patzcuaro	C	10	LMH
37.	S-4237	People of Mexico	B	11	L
38.	S-4477	Puerto Rico and the Virgin Islands	C	11	M
39.	S-8582	Puerto Rico-Island in the Sun	C	18	LMH
40.	S-2545	Puerto Rico: Its Past, Present, and Promise	C	20	MH
41.	S-8583	Puerto Rico-Operation Bootstrap	C	18	MH
42.	S-504	Road to Cuernavaca	C	10	LMH
43.	S-8124	Sons of Montezuma	C	22	MH
44.	S-529	Town in Old Mexico	C	10	LMH
45.	S-8357	Veracruz	C	18	LMH
46.	S-12183	Viva Mexico: A Cultural Portrait	C	28	LM
47.	S-8579	West Indies-Lands in Transition	C	17	LMH
48.	S-563	Wooden Faces of Totonicapan	C	10	MH
49.	S-8358	Yucatan	C	20	H

MIDDLE EAST

1.	S-4060	Ali and His Baby Camel	C	11	EL
2.	S-4009	Ancient Egypt	B	10	LMH
3.	S-4011	Ancient Mesopotamia	B	10	LMH
4.	S-4473	Ancient Persia	C	11	MH
5.	S-1399	Arabian Children	C	16	LMH

Call	Number	Title	Black/White or Color	Time	Grade Level
6.	S-12166	Changing Middle East	C	28	MH
7.	S-1163	Country of Islam	C	16	LMH
8.	S-1007	Egypt Yesterday	C	13	LMH
9.	S-4288	Holy Land: Background for History and Religion	B	11	LMH
10.	S-12147	Israel	C	31	MHA
11.	S-2615	Israel	C	30	MH
12.	S-899	Jerusalem-The Holy City	C	11	LMH
13.	S-12151	Jewish Wife	C	28	HA
14.	S-5661	Kyoto: Exploring with Larry	C	10	L
15.	S-8013	Middle East, The	B	14	LMH
16.	S-8000	Middle East, The; Crossroads of Three Continents	B	14	LM
17.	S-4022	Mohammedan World: Beginnings and Growth	B	10	LMH
18.	S-1016	Palestine	B	17	LMH
19.	S-1170	Problems of the Middle East	B	18	MH
20.	S-8924	Problems of the Middle East	C	21	MH
21.	S-8607	Suez Canal	C	18	MH
		NATIVE AMERICANS			
1.	S-4265	Boy of the Navajo, A	C	11	E
2.	S-647	Hopi Indian Arts and Crafts	C	10	LMH
3.	S-4576	How to Build an Igloo	C	11	ELM
4.	S-190	Incas, The	C	11	MH
5.	S-4475	Indian Influences in the U.S.	C	11	M
6.	S-8117	Indian Musical Instruments	C	11	EL
7.	S-6734	Indians in the Americas	C	20	LMHA

Call	Number	Title	Black/White or Color	Time	Grade Level
8.	S-894	Learning About the Past-Prehistoric American Indians	B	10	LMH
9.	S-4349	Mayas, The	B	11	LMH
10.	S-977	Modern Chippewa Indian	C	10	EL
11.	S-1709	Mystery of the Incas	C	29	LMH
12.	S-6702	Navajo Girl	C	17	LM
13.	S-4589	Navajo Indian Life	B	11	LM
14.	S-12149	Oscar Howe: Sioux Painter	C	26	MHA
15.	S-8041	Peaceful Ones	C	12	EL
16.	S-42	Proudest Americans	B	10	MH
17.	S-1096	Pueblo Boy	C	25	LM
18.	S-6660	Sioux Legends	C	20	MH
19.	S-6652	Southwest Indian Arts and Crafts	C	13	LMHA
20.	S-4268	Totems	C	11	LMH
21.	S-8042	Warriors at Peace	C	12	E

NORTH AMERICA

1.	S-1567	American Cowboy	C	30	ELMH
2.	S-277	American Handcrafts	B	11	LMH
3.	S-4454	American Heritage in Stamps	C	10	LM
4.	S-1502	American Portrait	B	30	LMH
5.	S-2017	American Road, The	C	25	LMH
6.	S-1892	Appalachian Spring	B	31	H
7.	S-4416	Begone Dull Care	C	9	LMH
8.	S-1825	Big City-1980	B	50	MHA
9.	S-9375	Canada-Landform Regions	C	15	MHA

Call Number		Title	Black/White or Color	Time	Grade Level
10.	S-1184	Canada's New Farmlands	B	20	LMH
11.	S-8345	Canadian Landscape	C	18	LMH
12.	S-8460	Carnival in Quebec	C	12	LMH
13.	S-901	Cattle Drive	B	10	EL
14.	S-9376	Children of the Colonial Frontier	C	20	LM
15.	S-9377	Children of the Wagon Train	C	18	M
16.	S-2505	Children Without	B	30	HA
17.	S-8127	Colonial Family of New France	C	14	LMH
18.	S-1437	Colonial Life in the South	B	13	LMH
19.	S-4242	Colonial Philadelphia	C	10	MH
20.	S-1593	Colonial Printer	C	25	LMH
21.	S-9352	Detroit's Pattern of Growth	C	15	MH
22.	S-113	Early Settlers of New England	B	10	LM
23.	S-2044	Eighteenth Century Life in Williamsburg, Virginia	C	40	LMH
24.	S-8905	Folk Artist of the Blue Ridge	C	16	LM
25.	S-1104	Folk Songs of America's History	C	14	LMH
26.	S-9304	Freedom Movement, 1877-Today	B	18	HA
27.	S-923	French Influences in North America	C	11	LMH
28.	S-1851	Grand Canyon Suite	C	29	LMH
29.	S-30	Habitant Arts and Crafts	C	10	L
30.	S-2580	Harlem Crusader	B	29	H
31.	S-28	Harlem Wednesday	C	10	MH
32.	S-8517	Have I Told You Lately that I Love You	B	21	HA

	Call Number	Title	Black/White or Color	Time	Grade Level
33.	S-1350	It Takes Everybody to Build this Land	B	21	LMH
34.	S-913	Kentucky Pioneers	B	11	MH
35.	S-9441	Land of Immigrants	C	16	HA
36.	S-153	Life in Cold Lands	C	11	ELM
37.	S-4205	Life on a Sheep Ranch	C	10	EL
38.	S-301	Maritime Provinces of Canada	B	10	LMH
39.	S-1040	Men of Gloucester	C	22	LMH
40.	S-63	New England Fishermen	B	10	LMH
41.	S-2595	Our Immigrant Heritage	C	31	LMH
42.	S-1763	Peoples of Canada	B	33	MH
43.	S-1450	Pilgrims	B	22	LMH
44.	S-1499	Pioneer Boy of the Midwest	B	14	LM
45.	S-4206	Puritan Family of Early New England	B	10	LM
46.	S-859	Spanish Influence in the U.S.	B	10	LMH
47.	S-1594	Story of an Immigrant	B	30	MH
48.	S-1333	What It Means to be an American	C	22	LMH
49.	S-968	Who Are the People of America	C	10	LMh

SOUTH AMERICA

	Call Number	Title	Black/White or Color	Time	Grade Level
1.	S-2049	Amazon Awakens	C	35	LMHA
2.	S-12146	Ancient Peruvians	C	27	MHA
3.	S-4255	Argentina	B	11	MH
4.	S-8527	Argentina	C	17	MH
5.	S-8054	Argentina-People of the Pampas	B	16	LMH

	Call Number	Title	Black/White or Color	Time	Grade Level
6.	S-8362	Atacama Desert	B	20	MH
7.	S-12137	Bolero	C	27	LMHA
8.	S-94	Bolivar: South American Liberator	C	11	LM
9.	S-9374	Bolivia	C	15	MHA
10.	S-8359	Brazil's Fishing School	B	15	MH
11.	S-9344	Brazil-People of the Highland	C	17	LMH
12.	S-1805	Buenos Aires-Gateway to Argentina	C	22	MH
13.	S-1777	Colombia, Crossroads of the Americas	B	27	LMH
14.	S-8349	Down Where the North Begins	C	21	MH
15.	S-6518	Family of the Mountains: A Peruvian Village	C	14	L
16.	S-84	Fishermen of Quintay, The	B	10	LMH
17.	S-186	Geography of South America: Argentina, Paraguay, Uruguay	C	11	LMH
18.	S-170	Geography of South America: Countries of the Andes	C	11	LMH
19.	S-8481	Geography of South America: The Continent	C	14	LMH
20.	S-8374	Housing in Chile	B	19	MH
21.	S-230	Life in Grasslands	C	11	MH
22.	S-8354	Montevideo Family	B	15	MH
23.	S-522	Pan-American Bazaar	C	8	LMH
24.	S-8379	Paraguay	B	18	LMH
25.	S-8576	Paraguay-New Frontier	C	17	LMH
26.	S-8371	Peru	B	20	MH
27.	S-8577	Peru-Upper Amazon Region	C	17	LMH

Call Number	Title	Black/White or Color	Time	Grade Level
28. S-1797	South America	C	27	MH
29. S-8645	South America	C	20	LMH
30. S-6750	South American Andean Indians	C	13	H
31. S-8369	South Chile	B	20	LMH
32. S-8370	Southern Brazil	B	20	LMH
33. S-8372	Uruguay	B	16	LMH

A LIST OF SPEAKER CONTACTS

It is mandatory that a teacher of infused ethnic studies keep his senses alert to any possible resource that can be tapped for classroom use. Fellow teachers, college classmates, church members, neighbors, parents, etc. are all potential speakers who can provide a valuable ethnic experience for a class. Many people that teachers come into contact with are extremely proud and very willing to share their heritage. They are often willing to share ethnic crafts, traditions, and customs. In addition, here is a list of organizations to contact for additional aid in providing specific ethnic experiences.

ARABIC

Chaldean Center
19126 Danbury
Detroit
368-6214

Arab World Festival
Miss Zehla Kalil
1527 Kinmore
Dearborn Heights
CR8-3508

Arab Women's Union
Haifa Falehouri
3350 Adams
Troy
646-6401

BLACK

Afro-American Museums of Detroit
Mr. Robert Shannon
1553 W. Grand Blvd.
Detroit
899-2500

Children's Museum-African Room
67 E. Kirby
Detroit
494-1210

Your Heritage House
235 E. Warren
Detroit
833-0789

Afro-American Cultural Development Foundation
2668 W. Grand Blvd.
Detroit
871-0545

CHINESE

Chinese Cultural Center
Mrs. Hatty Chen
479-1021

Chinese Cultural Center
Dr. Hung-Chao Tai
25855 Branchester
Farmington Hills
478-4045

HUNGARIAN

Hungarian Social and Athletic Club
Mr. Elmer Ferency
8005 W. Jefferson
Detroit
VI3-7430

LATINO

LA SED ESAA
Jose Gurule
5695 W. Vernor
Detroit

Chicano Buricua Studies
Wayne State University
Mr. Jaime de la Isla
631 Merrick
Detroit
577-4378

NATIVE AMERICAN

Detroit Indian Center
Mr. Hank Bonga
360 John R.
Detroit

Cass American Indian Center
Mr. Arthur Brant
3729 Cass Ave.
Detroit
831-5500

POLES

Friends of Polish Art
Mrs. Anna Chrypinski
813 Trombley
Gross Pte. Park
821-6424

Polish American Congress
Mr. Kazimierz Olejarczyk
9535 Joseph Compau
Hamtramck
872-5900

For other ethnic organizations, see pages sixty two-one-hundred thirty-eight of Ethni-City published by the Michigan Ethnic Heritage Studies Center, Ethnic Studies Division, Center for Urban Studies, Wayne State University.

DIPLOMATIC LIST OF ARAB COUNTRIES

ALGERIA - Embassy of the Democratic and Popular
Republic of Algeria
Chancery: 2118 Kalorama Rd. NW., 20008 (234-7246.
National Holiday: Anniversary of the Revolution, Nov. 1.

Mr. Abdelkader Maadini
Counselor, Charge d' Affaires ad interim (November 12, 1974)
4040 - 52nd St. NW. Tel. 234-7246

BAHRAIN - Embassy of the State of Bahrain
Chancery: Suite 715, 2600 Virginia Ave. NW. 20037
(965-4930, 4931).
National Holiday: Independence Day, December 16.

His Excellency Abdulaziz Abdulrahman BUALI
Ambassador E. and P.
4855 Glenbrook Road NW. 20016

EGYPT - Embassy of the Arab Republic of Egypt
Chancery: 2310 Decatur Pl. NW., 20008 (232-5400).
National Holiday: Anniversary of the Revolution, July 23.

His Excellency Ashraf A. Ghorbal
Ambassador E. and P.
2301 Massachusetts Ave., NW. 20008 Tel. 232-8721

IRAQI - Iraqi Interests Section
1801 P St. NW., 20036
(483-7500 to 7503
Washington D.C.
Mr. Muhi Alkatib

JORDAN - Embassy of the Hashemite Kingdom of Jordan
Chancery: 2319 Wyoming Ave. NW. 20008 (265-1606).
National Holiday: Independence Day, May 25.

His Excellency Abdullah Salah
Ambassador E. and P.
5810 Connecticut Ave., Chevy Chase, MD. 20015 Tel. 652-5486

KUWAIT - Embassy of the State of Kuwait
Chancery: 2940 Tilden St. NW. 20008 (966-0702).
National Holiday: February 25.

His Excellency Khalid M. Jaffar
Ambassador E. and P.
2940 Tilden St. NW., 20008 Tel. 966-3613

LIBYA - Embassy of the Libyan Arab Republic
Chancery: 1118 - 22nd St. NW. 20037 (452-1290)
National Holiday: September 1.

Mr. Shaban F. Gashut
Counselor, Charge d'Affaires ad interim (September 25, 1975)
3704 Emily St., Kensington, Md. 20795

MOROCCO - Embassy of Morocco
Chancery: 1601 - 21st St. NW., 20009
(462-7979 to 7982 inclusive).
National Holiday: National Day, March 3.

His Excellency Abdelhadi Boutaleb
Ambassador E. and P.
2900 Cleveland Ave. NW. 20008

OMAN - Embassy of the Sultanate of Oman
Chancery: 2342 Massachusetts Ave. NW., 20008
(387-1980, 81, 82).
National Holiday: National Day, November 18.

His Excellency Ahmed Macki
Ambassador E. and P.
2903 - 44th St., NW., 20016 Tel. 363-0412

SAUDI ARABIA - Embassy of Saudi Arabia
Chancery: 1520 - 18th St. NW., 20036 (483-2100)
National Holiday: Unification of the Kingdom,
September 23.

His Excellency Ali Abdallah Alireza
L. Edwards
Ambassador E. and P.
2941 Massachusetts Ave. NW. 20008 Tel. 483-2100

SYRIA - Embassy of the Syrian Arab Republic
Chancery: 2215 Wyoming Ave. NW. 20008
(232-6313)
National Holiday: National Day, April 17.

His Excellency Dr. Sabah Kabbani
Ambassador E. and P.
2447 Kalorama Rd., NW. 20008 Tel. 232-6313

UNITED ARAB EMIRATES - Embassy of the United Arab Emirates
Chancery: Suite 740, 600 New Hampshire Ave. NW. 20037
(338-6500)
National Holiday: National Day, December 2.

Mr. Saeed Al-Shamsi
First Secretary, Charge d'Affaires Ad Interim (February 14, 1977)
Apt. 1808N, 5500 Friendship Blvd., Chevy Chase, Md. 20015
Tel. 652-1431

YEMEN - Embassy of the Yemen Arab Republic
Chancery: 600 New Hampshire Ave., NW., Suite 860, 20037
(965-4760 and 4761).
National Holiday: September 26.

His Excellency Yahya M. Al-Mutawakel
Ambassador E. and P.
4850 Glenbrook Rd., NW. 20016 Tel. 362-0296

ARAB MISSIONS TO THE U.N.

Algeria
750 Third Ave.
41st. Floor
New York, New York 10017
Tel. 212/986-0595

Bahrain
747 Third Ave.
New York, New York 10017
Tel. 212/751-8805

Democratic Yemen
211 E. 43rd St., #903
New York, New York 10017
Tel. 212/751-8805

Egypt
36 East 67th St.
New York, New York 10021
Tel. 212/879-6300

Iraq
41 East 79th St.
New York, New York 10021
Tel. 212/PL2-0136

Kuwait
235 East 42nd St.,
27th Floor
New York, New York 10017
Tel. 212/MU7-8284

Lebanon
866 United Nations Plaza
Rooms 533-535
New York, New York 10017

Libyan Arab Republic
866 United Nations Plaza
New York, New York 10017
Tel. 212/PL2-5775

Mauritania
600 Third Ave.
37th Floor
New York, New York 10016
Tel. 212/697-2490

ARAB MISSIONS TO THE U.N. (continued)

Morocco
757 Third Ave.
23rd Floor
New York, New York 10017
Tel. 212/421-1580

Oman
605 Third Ave.
Room 3304
New York, New York 10016
Tel 212/682-0447

Qatar
747 Third Ave.
22nd Floor
New York, New York 10017
Tel. 212/486-9335

Saudi Arabia
Six East 43rd St.
26th Floor
New York, New York 10017
Tel. 212/697-4830

Somalia
747 Third Ave.
22nd Floor
New York, New York 10017
Tel. 212/759-8175

Sudan
757 Third Ave.
24th Floor
New York, New York 10017
Tel. 212/421-2680

Syria
150 East 58th St.
Room 1500
New York, New York 10022
Tel 212/752-4250